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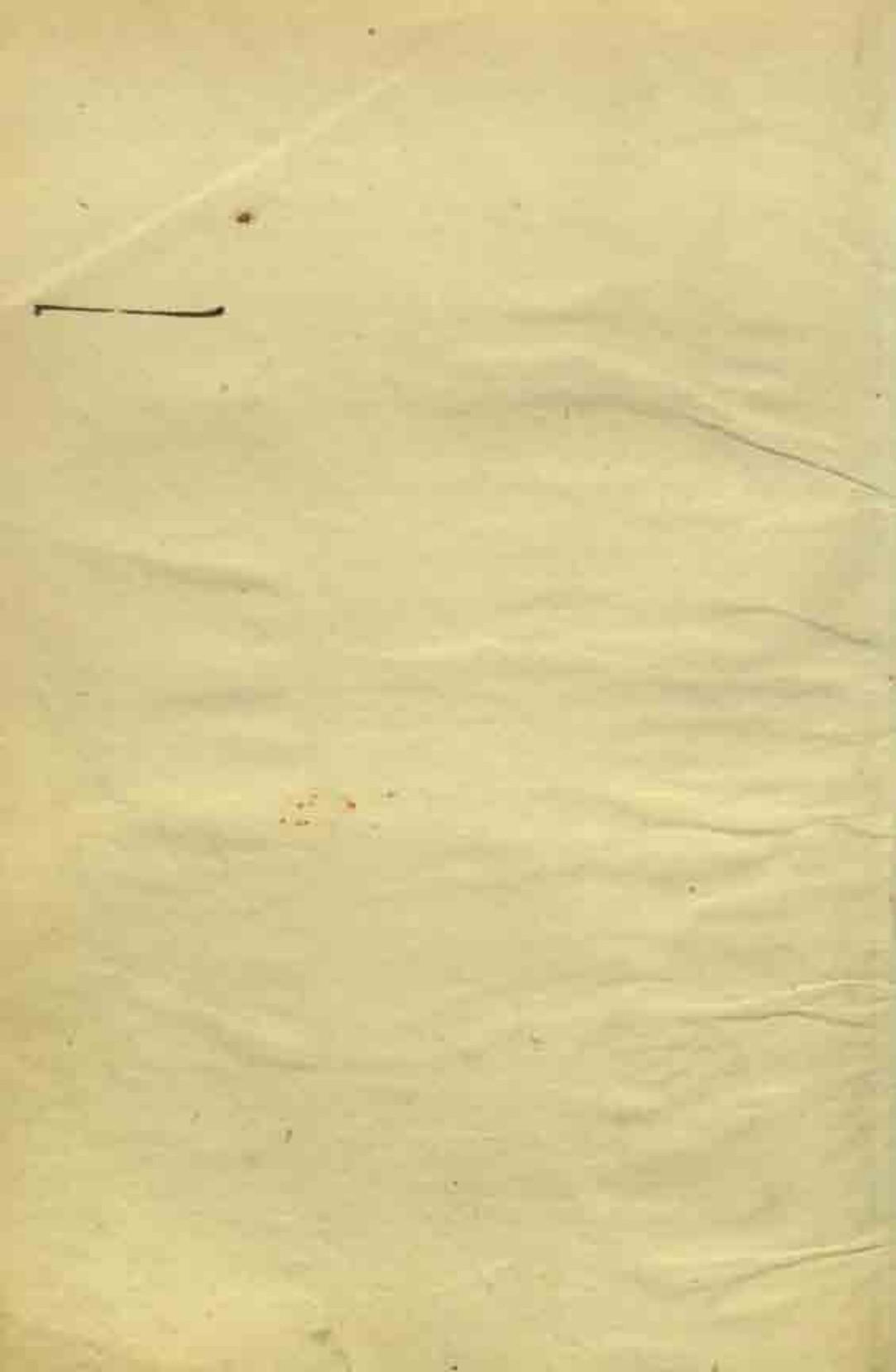
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HINDU POLITY

A CONSTITUTIONAL HISTORY OF INDIA
IN HINDU TIMES

[Two Volumes in One]

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BY

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Jay

एवं वर्तमाना विषया एवः ।

And, finally, 'To STATE, the source of life and spirit.'

—Nirvākyāmṛita.



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To the Memory of the Republican
VRISHNIS, KATHAS, VAIS'ALAS, AND S'AKYAS
who announced
PHILOSOPHIES OF FREEDOM
from
DEVAS, DEATH, CRUELTY, AND CASTE.



मन्त्रेत्कथौ दख्नीतौ हताया सर्वे धर्माः प्रचयेयुविंश्वाः ।
सर्वे धर्माचाच्यमाणां हताः स्यः चावे त्वज्ञे राजधर्मं पुराणे ॥
सर्वे लागा राजधर्मंषु दृष्टा सर्वीः दीक्षा राजधर्मंषु शुल्काः ।
सर्वी विद्या राजधर्मंषु चोक्ताः सर्वे लोका राजधर्मं पविष्टाः ॥

म० भा० या० ६३।२८।२९।

"When Politics becomes lifeless, the triple Veda sinks; all the dharmas [i.e., the bases of civilization] (howsoever) developed, completely decay. When traditional State-Ethics are departed from, all the bases of the divisions of individual life are shattered.

"In Politics are realised all the forms of renunciation, in Politics are united all the sacraments, in Politics are combined all knowledge: in Politics are centred all the Worlds."

—Mahā-Bhārata, Sānti—63-28-29.

P R E F A C E

'HINDU POLITY,' in two volumes (Parts)—the first on Vedic Assemblies and Republics, the second on Monarchy and Imperial Systems—is a sketch of Subject and difficulty the constitutional life of the Hindus. The subject is great but its treatment has to be modest. The works of *pārva-sūtris* had long been hidden; the path opened by them had long been lost. It had to be re-searched. In 1911-13 a probable line was laid to dig and discover the Ancients' highway in the field of Polity. In these pages that line has been deepened and widened. And the way of the Fathers is in sight.

The author made a special study to find out what Pioneer Work constitutional progress, if any, Ancient Indians had achieved. In 1911 and 1912 some results of the study were published in the legal journal the *Calcutta Weekly Notes* and the Calcutta monthly the *Modern Review*. A connected paper was read to the Hindi Literary Conference in 1912 and its translation published in the *Modern Review*, 1913, under the title '*An Introduction to Hindu Polity*'.

Before the publication of the *Introduction* there had been no work in any modern language on the subject. The *Introduction* fulfilled its purpose. To-day the subject finds place in University teaching. And the author has had the satisfaction of seeing his results quoted and reiterated, with or without acknowledgement, almost every year; the subject has become popular; the truth has been recognized, accepted and adopted: it has rightly ceased to be his.¹

¹ Mr. B. K. Sarkar, however, thinks otherwise—'But all the references in Jayaswal's studies, have been appropriated by subsequent writers.' (*Political Institutions, etc.*, Leipzig, 1922, p. XVI). Can they not retort, 'अयम् विज परो वति गवामि लघु-चिन्तना'?

Vincent Smith suggested to the author to treat the subject of Hindu republics in detail, and several friends insisted on having the *Introduction* in book-form. About the same time, **Sir Asutosh Mookerjee**, President of the Council of Post-Graduate-teaching, Calcutta University, asked him to prepare a curriculum of ancient Indian History. Need at that time was badly felt for a somewhat comprehensive book on ancient Hindu polity. The author towards the close of 1917, undertook to revise the *Introduction* with a view both to carry out the suggestion of Dr. Smith and to supply the want. The present work was the out-come. In April, 1918, the revision was complete and the manuscript ready. The book was made over to **Sir Asutosh Mookerjee** who kindly took upon himself the publication of the work, placing it on the University syllabus.

When a few chapters had been in type the author was informed that scientific plagiarism was at work. Then, the manuscript was stolen from **Sir Asutosh**, no other belonging out of the group from which the box of manuscript was missing was touched by the critical though secret admirer. **Sir Asutosh** informed the police, with the result that a professor who claimed to have recovered the manuscript made it over to **Sir Asutosh**. After three days' confinement the book obtained liberation. Having no other copy of the book, the Calcutta University Press being too slow, and the desire to publish "original researches" in certain quarters in Calcutta being great, the author brought back the manuscript to Patna. Engagement was then concluded to print the book at Allahabad. In the meantime the book was cited by **Sir Sankaran Nair** from the manuscript in his Note to the Government of India's *First Despatch on Constitutional Reforms* (dated 5th, March, 1919), and chapters were printed in the *Modern Review* (Feb., 1920.) When the

whole of Part I was in type the English section of the Press at Allahabad was sold away and the book once more came back home. Until this autumn, owing to the difficulties of getting a suitable press from a 'mofussil' town, and owing to professional duties, no fresh arrangement could be made for the publication of the work.

The lines laid down in the *Introduction* (1913) have
The Present Work been closely followed in the present work.

Except the chapter on *Paura-Jānapada* there has been no addition to those broad lines. The whole work otherwise is only a commentary on the *Introduction*.

The book is presented in the form and substance just as it was completed in April, 1918, but for the amalgamation of the matter published by the author in the *Modern Review* in April, 1920, on *Paura Jānapada*, and the addition of one passage (§ 27) on a datum from the *Abhidhāna-Rājendra* (1919), of the last line of the footnote at p. 33, and of Appendices C and D. The date of the *Kautilya*
Date of Kautilya (Artha-Śāstra) has been retained
Artha-Śāstra as originally given, although Dr. Jolly has recently revived the controversy through his edition of the Artha-Śāstra. On account of the importance of the subject the present writer has re-considered it here.¹ He is unable to agree with Dr. Jolly's conclusions.

The author's thanks are due to his kind friends Dr. A. Banerji-Sastri and Dr. Sumit K. Chatterji for
Acknowledgments reading the proofs and valuable suggestions,
to Mr. H. Chakladar and Mr. Bata
K. Ghosh for verifying references, and Dr. Kalidasa
Nag and Prof. Arun Sen for doing the index. His friend the late Mr. H. Panday had helped him in the preparation of the MS.

K. P. J.

Patna, Novr., 1924.

¹ See Appendix C : 'Additional Notes on Part I.'

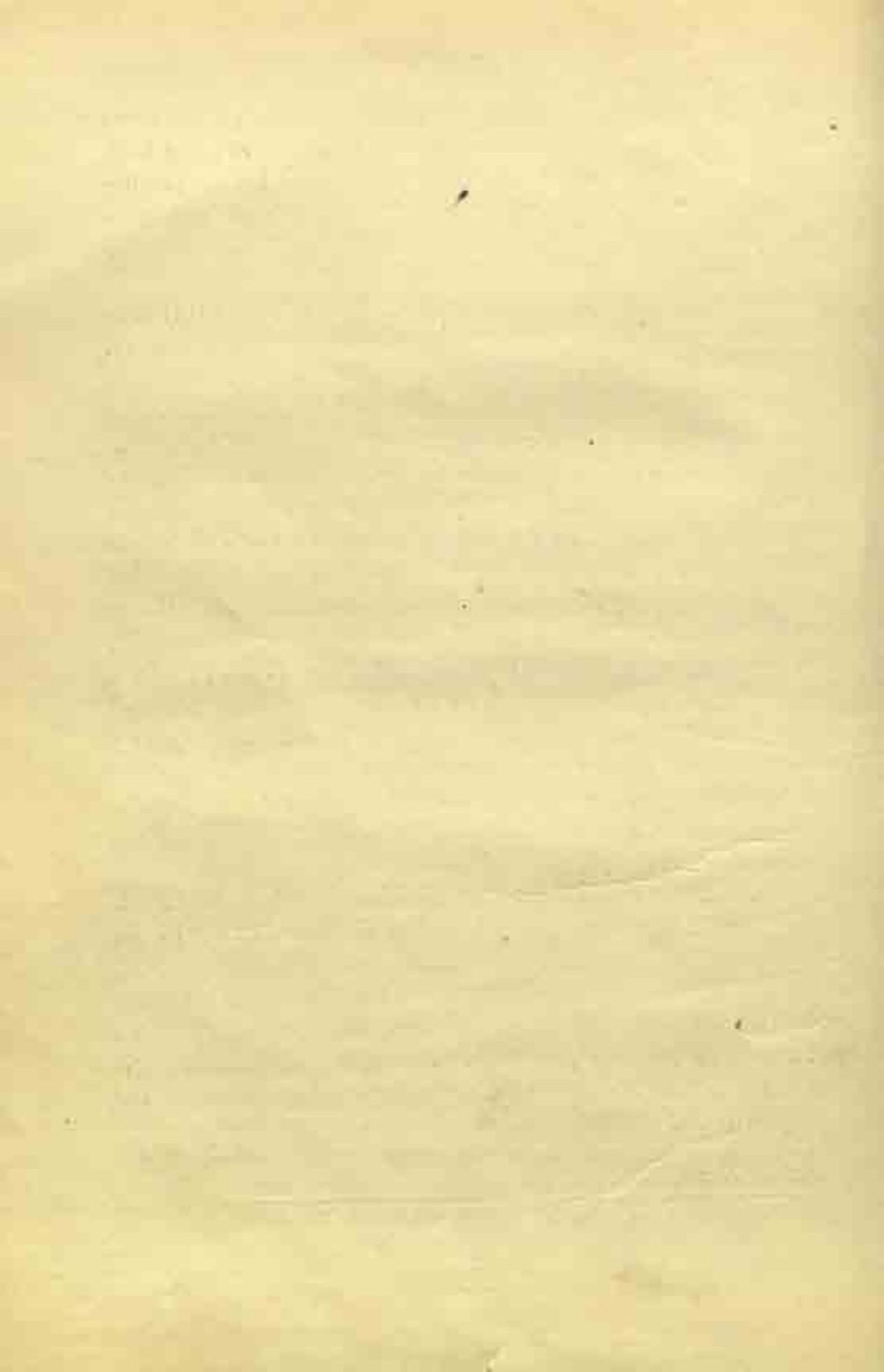


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INDEX

ABBREVIATIONS

Errata

HINDU POLITY

Part I

VEDIC ASSEMBLIES

AND

HINDU REPUBLICS

I
INTRODUCTORY

CHAPTER I

Scope and Sources

§ 1. It is proposed to outline here certain chief features of Hindu Polity. The Hindu race has experimented in great and various systems of state and political machinery. We are not yet in a position to reconstruct a complete history of the constitutional development of the race. Nevertheless some outstanding facts and the principles underlying them may be noticed with profit.

The topics to be discussed here¹ are :

- (1) the Sovereign Assembly of the Vedic times,
- (2) the Judicial Assembly of the Vedic times,
- (3) Hindu Republics (1000 B. C. to 600 A.C.),
- (4) Hindu Kingship (from the Vedic times to 600 A.C.),
- (5) the Jānapada or Realm Diet, and the Paura Assembly of the Capital (600 B. C.—600 A. C.),
- (6) the Council of Ministers under Hindu Monarchy (1000 B. C.—600 A. C.),
- (7) Judiciary under Hindu Monarchy (700 B.C.—600 A.C.),
- (8) Taxation (1000 B. C.—600 A.C.),
- (9) The Hindu Imperial Systems (1000 B.C.—600 A.C.), and
- (10) Decay and Revival of Hindu constitutional traditions (650 A. C.—1650 A.C.).

§ 2. The sources of our information extend over the vast field of Hindu literature—Vedio, Classical and Our sources Prakṛita, and also the inscriptive and numismatic records of the country. We are fortunate in having

¹ In some cases, very briefly.

also a few technical treatises on Hindu Politics left to us in the original. They are, however, mere remains of a considerable library, contributed to by a long series of political thinkers and statesmen of Hindu India. The *Artha-Śāstra* of Kaṇṭilya¹ (300 B.C.), which may be called the Imperial Code of Governance of the Early Māṇarājas, is such a remnant. It is avowedly based on previous authorities. Such authorities, cited by name in Kaṇṭilya's Code, number eighteen or nineteen. There are some others mentioned elsewhere. For instance, the *Mahā-Bhārata*, which gives a brief history of Hindu Political Science,² mentions, in addition *Gaura-*
Sīras. The Āśvalākyana *Gṛihya-Śātra* mentions one more, Aditya.³ The catalogue of this large number of writers shows that politics had been studied for centuries before Kaṇṭilya's time, and had become a recognised subject when the *Kalpa-Śātras* were still being completed.⁴

If we allow an interval of even twenty years
 Its early date. for each of these known authorities, we shall have to date the literature of Hindu Politics as far back as *circa* 650 B.C. This date is corroborated by the

¹ Mysore State's Bibliotheca Sūnkritis, No. 37, cited by Mr. Shama Sastry, 1903. Translation by Mr. Shama Sastry, 1915, Mysore, is not quite satisfactory. The text in places is not beyond doubt; compare the quotations in the commentary on the Kāṇḍāndikya-Śātra published by the Travancore Government which at times differ greatly from the published text. See also Dr. Soraījī Tarapurwala's Note on the *Adhyabhasprachāra* (1914).

The name of the author should be 'the Kaṇḍilya,' it being his *gotra* name (J. B. O. II. 8. II. 80, also Sankarārya on Kāṇḍāndaka, 1. 6), but to avoid heaviness, the *gotra* has been omitted here throughout.

² Śānti Parva, LVIII. LIX. It is possible that *Gaura-Sīras* is later than Kaṇḍilya. The point in favour of the antiquity of *Gaura-Sīras* is that he is placed in a group of ancient writers. The Śānti Parva, in its present shape, is later than the Kāṇḍāndikya whose author it seems to know. See Ch. cxviii. See also § 3 below, p. 5, n. 6.

³ Āśvalākyana *Gṛihya-Śātra*, III. 12. 16.

⁴ The *Artha-Śāstra* literature had existed before the earliest Dharmas-ūtras were compiled. See Āpastamba Dh. S., II. 5. 10. 14. 'त्रया उर्वारुषे भूतिकृष्णं तदवदित्यादेव विश्वामित्रे च त्रिष्णु उपीडत.....'

Jātakas, which are regarded as pre-Buddhan (*i.e.*, anterior to 600 B.C.): they recognise *Artha*, that is, *Artha-Śāstra*, as a chief science for the guidance of successful ministers.¹

§ 3 The treatises on political theories and practical governance were originally called *Dandā-Nitti* or the 'Principles of Government'² and *Artha-Śāstra* or the 'Code of Common-wealth'. Kautilya defines the latter: "Artha is "human population, that is to say, *territory with human population*. The Code of Artha (Common-wealth) is a code "dealing with the means (*art, upāya*) of acquisition and "growth of that territory."³ *Dandā-Nitti* was the title adopted by Uśanas,⁴ and *Artha-Śāstra*, by Bṛihaspati,⁵ for their respective works which were very famous in Hindu Classical times. A book, rather an encyclopedia, under the title *Dandā-Nitti*, ascribed to Prajāpati, is mentioned in the *Mahā-Bhārata*.⁶ The subject is also called *Rāja-Śāstra* or the 'Code for the Rulers,' and *Rāja-Dharma* or

The Book on Politics, the 'Law for the Rulers.' Under the titles in the *Mahā-Bhārata*: 400 B.C. latter term, it has been treated in the *Sānti-Parvan* of the *Mahā-Bhārata*.

The *Mahā-Bhārata* draws on materials generally old, but

¹ Cf. Fausböhl, J. II, 30, 74.

² *Sānti Parvan* viii, 77-78 (Kumbakonam (80-81).

³ अनुराग शिष्यके अनुवाको द्वारा लिखित अमराक्षीयाम् अपाप्नेयामिति। Bk. xv, p. 424 etc. here is explained by the following अनुवाको. It has therefore to be taken as अपाप्नेयम् (अपि निष्ठ). *Upanis* has the sense of growth, not mere maintenance. This is borne out by the description of *Dandā-Nitti* given by Kautilya (I. 4 p. 9): अनुरागः अनुवाकाम्, अपाप्नेयः, अपाप्निष्ठः, etc.; and also by "अपाप्नेयः अपाप्निष्ठः अपाप्नेयिष्ठः अपाप्निष्ठेः;" *Nīlakhyāngita*, II.

⁴ *Mulak-Bhāskara*, I.

⁵ *Vātsyāyana*, *Kāma-Śātra*, I.

⁶ *Sānti P.*, C. 29 (Bengal) (58, Kumb.) Cf. *Kāma S.* I.

⁷ *Sānti P.*, C. 58 (Bengal) (57, Kumb.)

handled as late as the fifth century after Christ, with an earlier systematization, *cir.* 150 B.C.¹

Later, the terms *Niti* ('Policy' or 'Principles') and *Naya* ('Leading,' 'Principles') seem to have superseded the old words *Artha* and *Dand'a*. Works of the 4th and 5th centuries A.C.

Kāmandaka calls his metrical treatise a *Nitti-sāra*. The book ascribed to *Sukra*, which, in its present shape is a revised edition of an earlier well-known work, probably based on the ancient *Uṣanas'* *Dand'a-Nīti*, is also called a *Nitti-sāra* (*Sukra-Nitti-sāra*).² The *PāñchāTantra*, which is a book on politics put into fables for the early education of princes and would-be statesmen, adopts the term *Naya-Sāstra* to denote the literature.³

It is interesting to note that the study of Hindu Politics was continued, like the study of Hindu Law, during Muhammadan times. I was agreeably surprised to find that the famous lawyers, the *Nibandhakāras*, *Chandasvara*, *Mitra-Misra* and *Nilakantha*, have compiled works on Hindu Politics. There is a *Rāja-nīti-Ratnākara*, and there is a *Vira-Mitrodaya Rāja-Nīti*; similarly, there is also a *Mayūkha*, called *Rāja-Nīti-Mayūkha*.⁴ As to the value of

¹ For the date of the *Sānti-Parvan* see my *Togore Lectures*, I. The authors who are treated as historical persons in Kāmīya's *Artha-Sāstra* have been taken to be divine and mythological in the *Sānti P.* The *Sākas* and the *Tekharas* are mentioned as having come under Hindu kings (Ch. ixv)—a fact of the early fifth century A.C. It should be also noticed that the political science book of the 'Great Rishis' which had been current in the time of *Kāmandaka* (viii. 23) disappeared when the *Sānti-Parvan* was completed (c. 843, 52, Kunub.)

² This work is quoted by law-commentators of the Middle Ages and later. I could not find the quotations in the text of the current *SSS*. It must have been, therefore, revised about the 17th century. It, however, embodies mostly ancient doctrines.

³ 'गुरु-व्याख्या': *Pashcha-Tautra*, Ch. 1.

⁴ An old copy of this is in the library of the well-known Sanskritist, Mr. Govinda Das of Benares. The *Viramitrodaya-Rājanīti* has been published in the Chaukhamba

these latter-day works, they, of course, are products of the decadent period. They may be classed together with the political science portions of the Purāṇas. The Nibandhakāras and the

Purāṇas have no originality. The Purāṇas merely copy some chapters from some well-known authors, e.g., the Agni-Purāṇa borrows from an author called Pushkara.¹ The Hindu jurists of Muhammadan times, however, evince a strong desire for collecting materials, and the great value of their work consists in the extracts from authorities which are otherwise unknown. They are, moreover,

Politics in the books of Dharmasastra (Law 400 B.C. - 500 A.C.) witnesses to living traditions in ceremonial matters. Better materials, next in value only to regular treatises, are to be found in the Aphorisms and Codes of Dharma, under the chapter styled the 'Laws for the King,' which represent the constitutional laws as defined by Dharma-writers.

§ 4. We must not lose sight of another class of mediæval productions. The little book *Bṛihaspati*

Works of early Middle Ages *Sūtra*, recently edited by Dr. F. W. Thomas (*Le Musée*), is one of them. It is a piece of Artha-Śāstra literature in *Sūtras*. But in its present shape, it is a product of the Middle Ages, though portions therein are undoubtedly based on ancient materials. It gives, as we shall see, some very valuable information. Similarly, the *Nīti-Vākyāmpitā* by Somadeva who flourished in the tenth century A.C., is in *Sūtras*. It is an eclectic work

Sanskrit Series. Chāṇḍrasekha's BN-Brahmikara I am editing for the Bihar and Orissa Research Society.

Before Chāṇḍrasekha, two other digest-writers had composed Digests of Hindu Politics: one was Lakshmidhara, the well-known author of the law-digest *Kolpataru*, and the other was the author of the *Kāmasaṁhitā*. These scholars compiled *Rajastri-Kalpa-tāra* and *Rajastri-Kāmasaṁhitā*, respectively. They have been quoted by Chāṇḍrasekha.

¹ Cf. also Matsya, Cha. ccxv-xxvii.

based generally on old authorities.³ The *sūtras* are generally quotations which the Jaina author calls, not altogether without justification, immortal essence' (*amrita*) of 'political maxims.'

§ 5. Ethico-political writings are kept out of our scope.

Political-ethical
and political-
religious books

Opinion, for instance, would be divided as to the true character of certain works in our vernaculars, like the *Dāsa-Bodha* ('A d d r e s s to the Enslaved') by the Teacher Itāma-Dāsa, the great text-book of the time of Sivaji Chhatrapati, and the Hindi books of Guru Govinda-Simha. Mystic and non-political interpretations would be given by religious enthusiasts to many views apparently political. It is therefore better to leave them out in our present studies.

³ Somadeva quotes a *Sūtra* from Mānava, indicating that his was not the Śākyamūhava M., i.e., the author of the Dharmasūtra. In other words, he quotes from the Mānava Artha-Sāstra:—

वदात् विवलती भग्नः । उन्नपदमापदामेन वर्णया चाय तपश्चिन्मी वाग्मीं सुधारणिः । तस्मै प्र
पदमापदमापदामेन विवलती भग्नः । इति । N. V. 6.

II
VEDIC ASSEMBLIES

CHAPTER II

Samiti

The Sovereign Assembly of Vedic Times

§ 6. Going back to the oldest literature of the race, we find from the Vedas that national life and activities in the earliest times on record were expressed through popular assemblies and institutions. The greatest institution of this nature was the Samiti of our Vedic fore-fathers. The word *samiti* (*sam+iti*) means 'meeting together,' i.e., an assembly. The Samiti was the national assembly of the whole people or *Vishab* (विष्वः); for we find 'the whole people' or Samiti, in the alternative, electing and re-electing the *Rajan* (राजा) or 'King.' The whole people were supposed to be present in the Assembly.

§ 7. The functions of the Samiti may be gathered from different references. We have already noticed the most important business of the Samiti, to wit, electing the *Rajan*.¹ It could also re-elect a king who had been banished.² They were thus a sovereign

¹ In Vedic times, Hindu Society was divided into *Janas*, tribes or nations e.g., Anus, Yadus, Kurus. But, at the same time, they were conscious of the fact that they all belonged to one common race, for all of them called themselves "Aryas" आर्यः. The people or the tribe were called *Vishab* (विष्व), from which the word *Vishya* ('one of the people' — 'the commoner') is derived. On Vedic Society, consult Zimmeit, *Alt-indischer Leben*. See also Macdonell and Keith, *Vedic Index*, sub. *Arya*, *Jana*, etc.

* विष्वा समि राजन्, Rig-Veda, x. 178.1. Atharva-Veda, vi. 87.1,

पुरापू समितिः कर्मानिः; AV., vi. 88. 3.

तो दिक्षी इष्टा राज्ञः AV., iii. 4.2.

Also A.V., iii. 3.4.5. See *infra* § 204.

² उ. समि कर्मिः कर्मतः; AV., v. 19. 15.

* See *infra*, Chapter XXIII on Vedic Kingship.

body from the constitutional point of view. In the Atharva-Veda, VI. 64, which is a prayer-hymn for union and concord, and also in the Rig Veda, (X 191. 3), we have a prayer for a 'common Samiti' and 'common policy of State' (समानो मन्त्रः समितिः समानौ), a 'common aim and a common mind' (समानं व्रतं महं चिन्मेषाम्).¹ This indicates that matters of state ('mantra') were discussed in the Samiti.

The king attended the Samiti, and it was thought necessary that he should do so. The Rig-Veda has
 The King and Samiti 'like a true king going to the Samiti' (राजा न स्वः समितीस्यान्).² The inference is that it was the king's duty to attend the Samiti, and that if he did not attend it, he would be considered 'untrue,' the significance of which we shall see when we come to the ceremony of Vedic Coronation. The practice of the king presenting himself before the Samiti continued probably as long as the Samiti existed. The Chhāndogya Upanishad, one of the youngest Vedic works, relating the visit of Śvetaketu Āruṇeya Gautama to the Samiti of the Pañchāllas, mentions the King (Pravāhanā Jaivala) as present in the Samiti.³

§ 8. In deliberations, speakers were anxious to make
 Deliberations speeches agreeable to the assembled Samiti
 (ये संघामाः समितयस्तेषु चाक्ष वदेम ते).⁴ The speaker wanted to prove himself 'brilliant, not to be contradicted,' in the Samiti.⁵ To these deliberations would also refer the prayer in the Atharva-Veda, II. 27 :

¹ "Sams be their counsel, sams their assembly, same their aim; in common their thought." Bloomfield, S. B. E. xlii. 136.

² RV., ix. 92. 6 : Cf. वचीवर्गीः समवत् राजाः समितिरितः, RV. x. 97. 6.

³ Chh. Up., V.3. Cf. Br. Ar. Up. vi. 2. See § 9 below.

⁴ AV., viii. 12. 1 ; xii. 1. 56.

⁵ "When he has arrived at the Samiti, he should murmur 'Superior (to my adversaries) I have come hither, brilliant, not to be contradicted!' चमित्याद्यासम्भुविराज्य-स्मृतः—a Vedic text quoted in Pāraskara-Gṛihya-Sūtra, III-13.4. See SBE, xxix, p. 363.

" May the enemy not win the debate.....Overcome the debate of those that debate against us, render them devoid of force!

" Overcome thou the debate of him that is hostile to us; O Indra! Encourage us with thy might! Render me superior in debate."

§ 9. That questions other than political were also occasionally discussed in the Samiti, is borne out by the above-mentioned record about Śvetaketu. Śvetaketu was a young man of great learning who, as the Chhāndogya says,² claimed complete knowledge of the sacred and philosophic literature at the age of twenty-four. In the Chhāndogya and Brīhadāraṇyaka Upanishads, we see the young man who had just completed his education, presenting himself before the Samiti, also called the Parishad of the Pañchālas (पञ्चालानां समितिमेयाः, पञ्चालानां परिषद्माजगाम). The Kshatriya (Rājanya) king in the Assembly of the Pañchāla nation, Pravāhana Jaivali (or Jaivala), put to him five philosophic questions, none of which the hump-backed young man (Kumāra) could answer, and "he had to go away with the remark of Jaivali: "How could anybody who did not know these things say that he had been "educated?"³ Here we find the Samiti acting as a sort of national academy.

§ 10. It is noticeable that references to the Samiti in the Rig Veda are to be found only in portions which are considered to be the latest. We may, therefore, conclude that the Samiti was a product of the developed, not early, Vedic age.⁴ The developed stage of debate, evidently a free right of discussion, the anxiety of the debater to win over the opinion of others, all point to a culture of considerable degree. In the Germanic folk-assembly, we have some nobleman speaking and the ordinary people present merely expressing

* S.R.E. XI.II 137-8.

² Chhāndogya Up., VI (Prapñihaka), 1. Cf. Apastamba Dharmas-ūtra I. 2. 5-6.

³ Chh. Up., v. 3; Br. Ar. Up., vi. 2.

inarticulate approval, conveyed by noise of arms¹: the stage of debate is not yet known to them. It is therefore not accurate to compare the Samiti (as some European scholars have done) with the early folk-assemblies of Western Europe.

Another index of the developed stage of the Samiti is that President of the Samiti, like the *Sabbha* (which we shall presently discuss) had its *Pati* or *Isāna*, President. For instance, see the *mantra* cited in *Pāraskara-Gṛihya-Sūtra*, III. 13.4: 'the lord (*Isāna*) of this assembly is a man insuperable in his power.'

It is clear, as observed above, that the whole people were considered to be present in the Samiti. But when, for instance, Śvetaketa goes to the Samiti of the *Pāñchālas* where philosophers and statesmen were sitting, it would be hardly probable that the whole nation, without any principle of representation, would be actually present. We already find in the Vedic period the principle of representation appreciated and variously acted upon: we have the *Grāmāṇi* or the 'leader' of the town or village, as a representative *persona* in the coronation ceremony;² representatives of trade also are seen at the ceremony. From a passage in the 'Hymn to the Land' of the Atharva-Veda, where the Samitis (XII. 156, ये सभामा समितयः 'the assembled Samitis') of the whole land are referred to, it seems that those who were *assembled* (*samgrāmāḥ*) were the 'villages together' (*samgrāma*). The village, as a collective unit, is well known: Śaryāta Mānavā 'wandered about' with his *grāma* (*Śatapatha*, IV. 1, 5, 2, 7).³ In later times in

¹ Tacitus, *Moribus et Populis Germanicis* c. 11.

² S. R. E., xxix. 362. Original: यता पर्वद देशान् सभामा सुदूरी अन भितः।

³ See *infra* § 211.

⁴ ये यामा चद्रस्ति या सभा चपिस्त्वाम्।

ये सभामा चलिन्तव्यं च याम चदेम ते।

* Cf. "In several passages, the word (*grāma*) occurs with what appears to be the derivative sense of 'body of men.'" Mandonell and Keith, *Vedic Index*, I. 245.

in law-books, 'the village' fights out legal disputes; 'the village' is even fined. The *Gṛāmāni* was the key-stone of the village-constitution. The village even took to themselves the name of their leader (*Gṛāmāni*).¹ We have the 'village-together' meeting (*sapgrāma*) 'desirous of agreement' in the Taittiriya Samhitā (सत्तिरीय सम्प्रदाय समवायामः). It seems that the village formed the basis of the constitution of the Samiti, if not originally, certainly, in later times.

§ 11. The Samiti had a very long life. We find it in the *Vedic age* itself regarded as eternal, called the Samiti 'a daughter of Prajāpati,' the Creator. It must have been, therefore, an ancient institution even then. Its continuous existence is attested by the Rig-Veda and the Atharva-Veda, and later, by the Chhāndogya Upanishad (800 or 700 B. C.) which nearly marks the end of the later Vedic period. The period covered by these records extends over several centuries. That the institution did not far outlive the later Vedic age and did not come down to the epoch which in its latest phase saw the rise of empires, is borne out by the Pāraskara-Grihya Sūtra (c. 500 B. C.) which treats the Samiti (called by the other name, *Parishat*, or rather *Parshat*)² evidently as a reminiscence (Pār. G. III. 13. 4.) In Pāraskara the ancient tradition of Samiti is merely applied to the Sabha, as the opening sentence indicates (पश्चात् समाप्तव्यनन्). The Samiti disappears before the time of the Jatakas (600 B. C.) We have thus the age-history of the Samiti from the latter part of the millennium of the Rig-Veda

¹ See Kāshā on P., v. 3. 112. 'देवदत्तो दामर्त्तीर्देवा न रमे देवदत्तका'.

² I. 1. 8. 4. Cf. बाह्यनि दुष्टिरेक्षणं सम्पदः : अर्जुनः अभिरित्यन्तः : Bhāgav. Bṛāskara Mitra on TS.

Inter-village gathering for war purposes gave the secondary meaning of 'war' to the expression *sangrāma*.

³ A. V., VII. 12.

⁴ *Parishat*, lit. means the 'great session.' The meeting of the Samiti came to denote the Samiti itself. The form *parshat* is also occasionally found. (Cf. Bāṇihīyāna, Dh. 3, 1. 1. 9.)

down to about 700 B. C., a life extending certainly over a thousand years, and very likely longer. In the imperial epoch, we naturally do not find the Samiti, but we find another institution which, as we shall see (Ch. xxvii), was a phoenix, arisen out of the ashes of the Samiti.

CHAPTER III

The Sabha

§ 12. There was another noteworthy constitutional organism in the Vedic Age and later. It was the **Sabbha**. It is described as a sister of the **Samiti**, one of the two daughters of Prajapati¹. This also was a popular body. Prayer for co-operation in the **Sabbha** shows that discord in the **Sabbha** assembly was as much disliked and dreaded as in the **Samiti**. The

¹ Atharva-Veda 7, 12.

समा च सा समितिवाहता प्रभापतेऽद्वितीये सविद्युमि ।
तैर्ना संवादः चय सा च विचारावृत्यानि पितरः च गतेषु ॥ १ ॥
विद्वे समे ताम् सरिष्य ताम् च चापि ।
ते ते च च समासदमे मे तत् च वाप्तेः ॥ २ ॥
प्रयासर्वं समावीचान् वर्षी विज्ञानमा वहि ।
अमा चर्वेष्टा च चर्वी सामिन्द्रं सविद्वे तथा ॥ ३ ॥
पृष्ठी भग्नः परामर्त्त एवत्प्रसिद्ध वेष्ट च ।
तदेव का वर्णान्विता नाम दी रमात् भग्नः ॥ ४ ॥

Translation :-

(1) "May the Samiti and the **Sabbha**, the two daughters of Prajapati, concomitantly aid me. May he with whom I shall meet co-operate with me; may I, O Ye Fathers, speak agreeably to those assembled."

(2) "We know thy name, O Assembly : Narashat verily is thy name. May all those that sit assembled in thee utter speech in harmony with me."

(3) "Of them that are sitting together I take to myself the power and the understanding in this entire gathering, O Indra, render me successful."

(4) "If your mind has wandered to a distance, or has been enchanted here or there, then do we turn it hither : May your mind take delight in me!"

[I have adopted the translation of the hymn as proposed in the Sacred Books of the East volume on the Atharva-Veda (xlii, 133), with the exception of the rendering of *mariṣṭā* which has been translated there as 'mirth,' and, alternatively, as 'most favourable to men' (p. 544).]

Sabbā is called *narishṭā* which Sāyana explains as a *resolution* of 'many' that cannot be broken or violated (नरिष्टा; अहिंसिता). Its resolutions परेरनभिभाव्या बहवः मध्य यद्येकं वाचं वदेदुस्ति न परेरतिलक्ष्यम् अतः अनतिलक्ष्यवाक्यत्वात् नरिष्टे ति नाम!). 'Hence from the inviolability the name is derived.' With reference to this name, the speaker wishes that 'all those that sit assembled in Thee, utter speech in harmony with me.' Free discussion was thus held in the Sabbā, and a resolution of the Sabbā was considered binding on all and inviolable. Evidently, the Sabbā was almost as important as the Samiti.

§ 13 It was certainly related to the Samiti, but its exact relationship is not deducible from the data available. Probably it was the standing and stationary body of selected men working under the authority of the Samiti. *Sabbā*, means, lit., 'a body of men shining together.' Those entitled to a seat therein were invested, so to say, with lustre. They are pointedly alluded to.² They were objects of special respect.³ The Sabbā had its president, called *Sabbā-pati*.

Composition of the Sabbā It seems there were 'Elders' in the Sabbā. We meet with Elders and 'Fathers' of councils in other ancient bodies holding executive authority (§ 43). Reference to the "Fathers" in the above-quoted hymn is probably to the Fathers or Elders in the Sabbā, a view which Sāyana alternatively puts forward (हे पितरः पालकाः....पितॄभूता वा हे सभासदो जनाः).

§ 14. One function of the Sabbā is definitely clear. The *Judicial Function of the Sabbā* Sabbā acted as the national judicature. The Sabbā is called 'Trouble' and 'Vehemence' in the Pāraskara Grīhya.⁴ As 'trouble' and 'vehemence'

² Cf. Jayarāma : सह चमेष चहिष्व भारीति समा ; Pāraskara Grīhya, iii. 13.1.

³ AV. vii. 12 ; White Yajur, xvi. 29.

⁴ Cf. W. Yajur-Veda, xvi. 24 : नमः समाप्तः समाप्तिभ्यः ;

⁴ See § 14, n. 2.

⁵ iii. 13. शिद्गोषिष्ठि शिष्ठिष्ठिः ; Jayarāma renders them as 'sounding' and 'shining.'

were in store there for the culprit, the Sabhā seems to have acquired those names, like the present day appellation "Criminal" of our Criminal Courts. In the Purushamedha of the Śokla Yajur-Veda, Sabhā-Chara, 'one going to the Sabhā,' is dedicated as a victim to Justice (धर्माय सभाचरम्, 30.6). Again, the Rig-Veda (X. 71 : 10) describes the friends of one who has come back successful from the Sabhā 'joyful' and 'delighted' and the man himself as 'free from blame':

सद्वं नन्दन्ति यगमागतेन सभासाहिन सखा सचायः ।

किञ्चिवप्सृष्टिपुणिश्चेष्वामर्द जितो भवति वाजिनाय ॥

The White Yajur-Veda mentions also people repenting of the sins committed in the Sabhā¹:

The Jātakas preserve an old memorial verse, which says that the Sabhā which has no good people (संतो) is no Sabhā, that the people who do not speak out the Dhamma (justice) are not good people, that those who avoid personal sentiments and speak out justice are called the 'good people':

न सा सभा यत्वं न संति संतो न ते संतो ये न भणन्ति धर्मं ।

रागं च दोषं च पहाय मीहं धर्मं भणन्ता च भवन्ति संतो ॥

§ 15. In Vedic literature the expression *Sabha* is used in Sabhā a later Rig several senses, for instance, to denote a hall, vedic institution a house, the gambling hall, and the royal court. In our constitutional sense, there is only one late

(नदेश्वीला दीप्ति) because of performance of justice (धर्मनिरपात्). 'Trouble' and 'Vehemence' are Oldenberg's readings in S. B. E. xxix, 362. If Jayarāma's view be right, विष would refer to the fire which, according to the law-books, was kept in the court-houses ~~and~~ which is probably also indicated by the Vedic term *sabhiṣ* for fire (Atharva V., viii, 10.5). See § 16, n. 3. Fire was kept also in the Vidastha. विष as 'scolding,' may point to the features contributed by discussions.

¹ अथासै वदत्तं प्रभावत् विविषेः

वदत्तं वदत्तं वदेन्द्रशक्तम् वर्त वदेन्द्रशक्ति चमेति तत्त्वावदानमतिः ॥ XX. 17.

* Jātaka, v. 509. The first half of the verse is given by Vyāsa in his lawbook in the description of the legal *Sabha* (Aparākha, Y., II, 4). Instead of *sādhu* ('the good') Vyāsa has *riddhās* or *Elders*, which shows that probably the *sabha* was originally composed of Elders.

reference in the Rig-Veda, viz., in X.71.10, noticed above. The rise of the *Sabbā*, therefore, is to be dated like that of the Samiti in the latest period of the Rig-Veda. Its career is co-extensive with that of the Samiti. Even during royal and imperial centralisation, as we shall see, the judicial *Sabbā* of the king preserved traces of its popular origin and retained some important popular features in its administration of justice.

§ 16. The Samiti and *Sabbā* were not the only popular *Vidatha and Senā* institutions of the Vedic times. The religious life was organised through the *Vidatha assembly*,¹ which had existed even earlier² than the Samiti. It seems to have been the parent folk-assembly from which the *Sabbā*, Samiti and *Senā* differentiated, for we find the *Vidatha* associated with civil, military and religious functions (Roth).³ The *Senā* or the Army, which was in early times the nation-in-arms, was regarded as a body by itself and evidently as a constitutional unit :

त सभा च समितिष्व सेना च

(AV., XV.9.2)

Much information about the *Senā* is not yet available, and we are here more concerned with the civil aspect of our Hindu polity.

§ 17. In later times education was separately organised in Post-Vedic tendency *Charapās*, which were a sort of Vedic Faculties. The *Parishad* or Convocation of learning had evidently separated from the

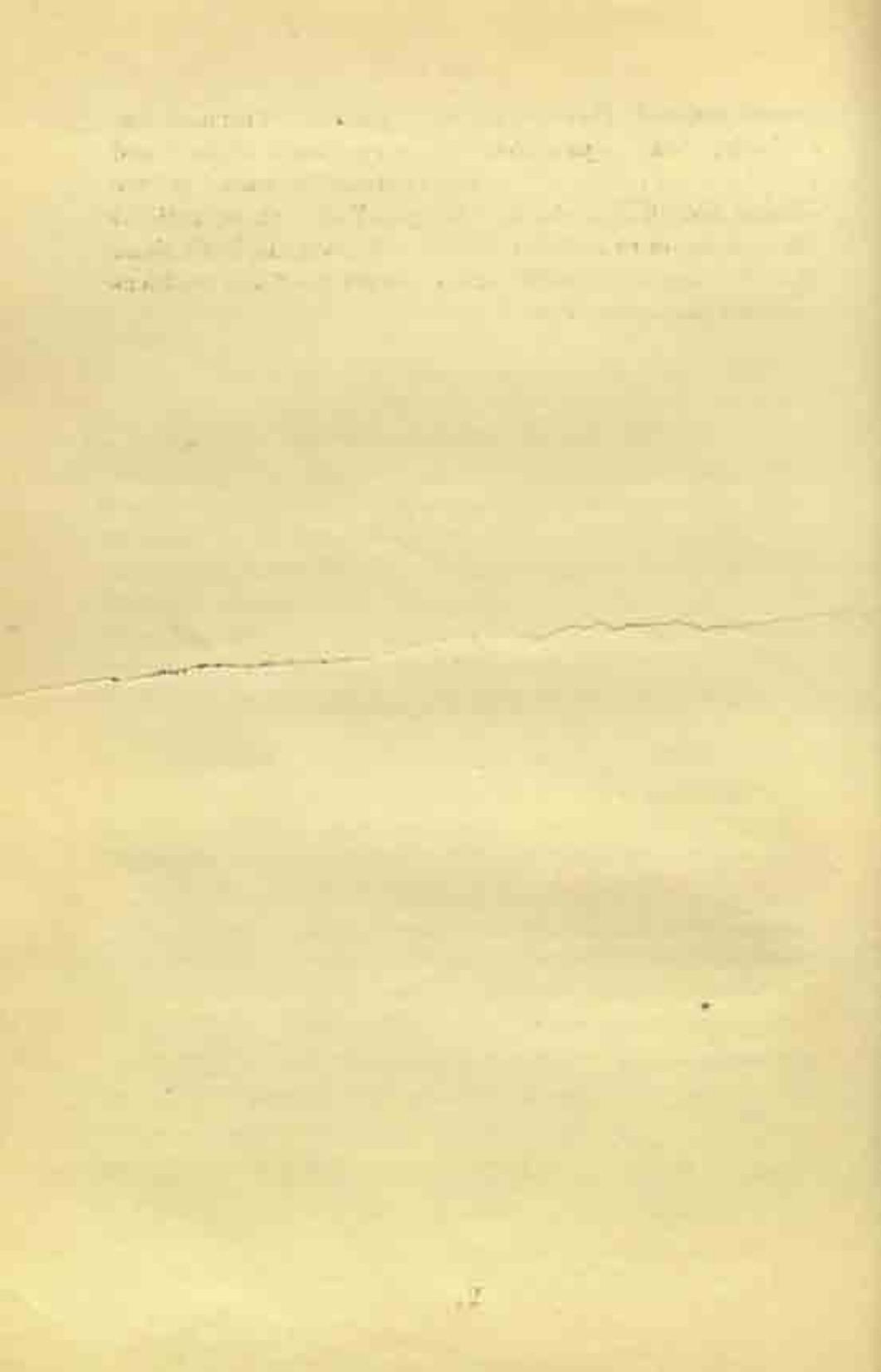
¹ AV. I. 13.4. (Whitney translates by 'council')

² RV. I. 60. (where fire is called the flag (*Ketu*) of *Vidatha*. Zimmer (p. 177) thinks, probably not correctly, that it was a smaller body of the Samiti (M & K).

³ विदुषं भीष्मं च राजाम् अदिती दधाते, RV. 8.38.5; RV.,-17.1.4, 3.26.8. See also M. & K., V. I. on *Vidatha*.

* This and the reference in the *Prithivi-Suktā* (AV. xii. 1. 56) conclusively prove that the *Sabbā* was a distinct institution like the *Senā* and that it was not the building where the Samiti met, as taken by some scholars.

general national *Parishad* or *Samiti*. Economic life, similarly, was crystallised in trade-guilds and guilds merchant whose existence is traced in the Jatakas and Dharma-sūtras. In post-Vedic times, national life thus expresses itself into various self-governing institutions, and, in doing so, it really carries forward the Vedic traditions of communal institutions.



III
HINDU REPUBLICS:
(a) RISE AND PROSPERITY

CHAPTER IV

Rise of Hindu Republics

and

Hindu Terms for Republics

§ 18. Hindu Republics are another illustration of the communal self-governing habits of the post-Vedic institutions. The early Vedas know only monarchy. Departure from this normal constitution was made in post-Vedic times, and, as Megasthenes also records the tradition, '*sovereignty (kingship) was dissolved and democratic governments set up*' in various places.¹ The Mahā-Bhāṣata, similarly, as we shall see in our discussion on Hindu Monarchy, considers monarchy alone as the Vedic form of government. The hymns of the Rik and Atharvan, the view of the Mahā-Bhāṣata and the tradition which Megasthenes heard in India in the fourth century B.C., all point to the fact that republican form of government in India came long after monarchy,² and after the early Vedic age. It appears in the later Vedic literature: in the Rigvedic Brāhmaṇa the Aitareya, and in the Vajurveda and its Brāhmaṇa the Taittiriya. The republican constitutions mentioned in these documents will be discussed, for the sake of convenience and clearness, after the better known cases of later history.³

¹ Epitome of Megasthenes, Diod. II. 38; Mc Grailis, *Megasthenes*, pp. 38, 40.

² See Ch. X below.

The account of Hindu States of non-kingly forms of government presents a great chapter in the constitutional history of the race. We will therefore pay particular attention to it in these studies.

^{Ancient terms for Hindu republics} § 19. Prof. Rhys Davids, in his *Buddhist India*, showed that republican form of government obtained in the country of the Buddha and his neighbours. But it had not been pointed out that our literature preserves technical names for Hindu Republics. One of these terms which first attracted my attention was the word *Gāṇa*. In the *Āchārāṅga Sūtra* of the Jaina branch of Hindu literature, I came across the terms *Dorajjāñi* and *Gāṇarāyāñi* (II 3.1.10)¹ which struck me as defining constitutions. *Dorajjāñi* were states ruled by two rulers; similarly, *Gāṇa-rāyāñi* would be states where *Gāṇa* or 'numbers' ruled. In other places, I found the word *gāṇa* alone standing for a *gāṇa-state*. Further enquiry supplied evidence to confirm my belief that *Gāṇa* denoted a republic and that its interpretation as then current ('tribe,' by Fleet and others; 'corporation of tradesmen or workmen,' by Bühler) was wrong. I further noticed that *Sāmpṛgha* was another term in the same sense. Some of the data on which my conclusions were based were set forth in the original essay published under the title of the present work². Now I am in possession of new materials which throw further light on the significance of the two terms.

§ 20. It is necessary to ascertain what was exactly meant by *gāṇa*. It means 'numbers': *gāṇa-rājya* will therefore mean the rule of 'numbers,' 'the rule by many.' Here the Buddhist Canon comes to our

¹ दोरज्जानि वा सम्पृग्हानि वा गुप्तसामित्रा द्विराज्ञि वा द्विराज्ञि वा विकाराज्ञि वा—See on the significance of these terms *infra* §§ 100-101. *Gāṇa-rājya* is given by Varāmīmītra also. Br. S., IV, 14.

* The *Modern Review*, Calcutta, 1913.

assistance. The Buddha was asked as to how the number of the monks was to be made out? —

"At that time the people asked the Bhikkhus who went about "for alms: 'How many Bhikkhus are there, Reverend Sirs?'

"The Bhikkhus replied, 'We do not know, friends!'

"The people were annoyed.. They told this thing to the "Blessed One."

The Buddha prescribed that the brethren should be counted on the Uposatha day by the system employed in a *gāṇa* or by collecting voting tickets:

"I prescribe, O Bhikkhus, that you count (the Bhikkhus) on "the day of Uposatha by the method of *gāṇas* (*gāṇa-*
"maggens *gānetum*) or that you take the voting
tickets (*salākā*)."

The Bhikkhus were to be counted in an assembly by the method of counting votes as done in a *gāṇa*, or by the method of ballot-voting¹ where tickets were collected. In this connexion let us also take the term *gapā-pūraka* of the Pali Canon.² The *gapā-pūraka* was an officer who saw whether the lawful quorum of the assembly was formed before it transacted official business. It literally means "the Completer of the *Gāṇa*." *Gāṇa* thus was the *assembly* or *parliament*, so called because of the 'number' or 'numbering' of the members present. *Vanarajya*, consequently, denoted *government by assembly* or *parliament*. The secondary meaning of *Gāṇa* came to be 'parliament' or 'senate,' and as republics were governed by them, *gāṇa* came to mean a republic itself.

§ 21. Pāṇini, dealing with the formation of the word *samgha*, in II. 3. 86 (सम्बोधी गणपर्वताः; i) says that the word

¹ *Mahāvagga*, II, 18. See Translation by Rhys Davids and Oldenberg in S.B.E., XIII, p. 269.

² See infra, Ch. XI, on *Procedure of Deliberations*.

³ सम्बोधी गणपर्वताः, *Mahāvagga*, III, 6. 6; (f. S.B.E., Vol. XIII, p. 807).

sangha (as against the regular *sanghāta*,¹ derived from *han*, III 3. 70) is in the meaning of *gāna*. When Pāṇini has occasion to mention individual *Sanghas*, he names communities which are known from monumental and other evidence to have been republican.² In his time *Sangha* denoted *Gāna*, and the religious *Sangha* does not appear to have come into prominence. In fact, as we shall see, the latter was a copy of the political *Sangha*. Known republican bodies are called by Kāntilya *Sanghas*.³ There is thus not much room to doubt that *Sangha* originally meant a republic. The most ancient work of the Buddhist, the Pāli *Pitaka*, itself confirms this. The Majjhima Nikāya (I. 4. 5, 35) uses the terms *sangha* and *gāna* side by side, taking them to mean, without the fear of least confusion, the republics of the time of the Buddha: 'imesam pi hi bho Gotama saṅghānam, 'gānaṁ seyathādā Vajjinām Mallānam' "and "this is so, O Gotama, in respect of the Sanghas, "Ganas, for instance, the Vajjis, Mallas." Thus *sangha* and also *gāna*, which are used here as in Pāṇini, synonymously, signified, *par excellence*, the republics. The republics were the *sanghas* and the *ganas* at the time. Their secondary use, adoption by religious communities of the time, was just taking shape.⁴

The term *gāna* signified the form of *government*. *Sangha*, on the other hand, signified the *state*. As Patanjali says, *Sangha* is so called because it is one body, a unity (*sanghanana*).⁵ As we shall see presently, the *Sangha*, as a unit, a *body politic*, had its 'arms'⁶ like a king or a corporation aggregate.

¹ संघातः शब्दः इति : विभृतः : Kasika, p. 214 (Bamars, 1898).

² See below, c. vii.

³ See the use of *sangha* and *gāna* in MN. I. 4. 5, and also here § below 23, n.

⁴ संघसे इति, ob Pāṇini, V. 1. 59; Kielhorn, II, p. 366 (2nd Ed.).

⁵ See *infra* § 41.

Controversy on Gaya in England § 22. A wrong value to *gaya* has been assigned in the Dictionary of Monier-Williams which has misled many modern students of Sanskrit literature. Monier-Williams translated the word by the English word *tribe*. This meaning was adopted by the late Dr. Fleet in his translation of the Gupta Inscriptions in connexion with the *Malwa-gaya* of those records. When my interpretation was published, Dr. F. W. Thomas, the foremost Indianist scholar in England, pointed out that the 'tribe' meaning was to be given up. And when Dr. Fleet insisted on the correctness of his rendering—'tribe'—Dr. Thomas challenged him to show that meaning from Sanskrit literature. Dr. Fleet found no authority except that of modern English translations of the *Raghuvemsha* and the *Mahā-Bhārata*. Dr. Thomas drew attention to the fact that the St. Petersburg Dictionary and some later Dictionaries never authorised and accepted the 'tribe' interpretation. Further data collected by me on the point leave no room for controversy.

§ 23. Pāṇini, as we have seen, equates *gaya* with *samgha*.
Pāṇini on Gaya No one would say that the word *samgha* can in any way be connected with 'tribe' there. Again, new *gayas* were founded? Would that mean that new 'tribes' were founded? Such a meaning would hardly deserve consideration.

§ 24. The *Jātakas*, vols. I and II, have two passages
The Jātakas on Gaya which help us considerably in appraising the value of *gaya*. They describe how families in Śravasti managed to entertain the Bhikkhus of the Buddha's Order. Some households combined into threes and fours, in some cases the whole quarter combined together, and jointly

V.J.R.A.S. 1914, pp. 413, 1919; 1915, p. 533; 1916, p. 162.

* See *ibid.*, Ch. xx. See *Sāmāṇapāla Sutta* (ff. 2-7); where Teachers, or founders of new schools, are called "Saṅgha-deva-gaya-cha,"—"Founder of Saṅgha and Founder of *gaya*." This also displaces the 'tribe' theory.

provided for the feasts of the Bhikkhus, while in some cases 'many' people managed the entertainment by 'combining' according to the '*gāna-binding*' (*gāna-bandhana*).¹ Here the real sense of *gāna* becomes apparent: *assembly* or *association*. The word *bandhana* (the *binding*, Ger. 'bund') shows the artificial nature of the *gāna*-organization, as opposed to the tribal and primitive.

§ 25 The best discussion on the subject is Ch. 107 of the Śānti-Parvan of the Mahā-Bhāratā which tells us in the clearest possible terms what *gāna* was.
The Mahā-Bhāratā on Gāna

I give the whole chapter with translation in chapter XIV below. *Gānas* were noted according to that, for their successful foreign policy, for their full treasury, for their ready army, for their skill in war, for their good laws, for their discipline. Mantra or policy of state and the discussion of that policy by the large number of the *gāna* are alluded to. These characteristics, among others, cannot refer to a tribe as such or to a corporation of traders; they refer to *gāna* as an organization of assembly-government or republic. Its general meaning is assembly² and technical, assembly-government or a republic.

In the time of the legal commentators, *gānas* as *Bīhu Law* and political institutions had long ceased to exist. *Amara-Koṭa* on *Gāna* But the commentators never fell into the error of taking them as 'tribes.' They treat them as artificial associations or assemblies, e.g., take the view cited by Dr. Jolly in his translation of Nārada (S. B. E., xxxiii, p. 6, n.), "gāna, an assembly of co-habitants."³ Dr. Jolly,

¹ Jātaka, I. 422: Kadāchi gṛi-chattārī skato hitvā, kadāchi gāna-bandhanena, kadāchi vṛtti-sabha-gena, kadāchi sākala-nagarap cikhaṇikāp saṃpharitvā. Jātaka, II. 45, gāna-bandhanena hādū ekato hitvā.

² In that meaning it is used also in the *Dīvyādāna* which calls the body of ministers the *gāna* of ministers, pp. 404, 429.

³ Cf. Jagannātha, "भारतीय नारायणः समृद्धिरेतत्," Jolly, Nārada-Smṛiti (text).

in fact, translates *gāna* in verse 7 of Nāradu as 'assembly,' and *ganartha*¹ as 'on behalf of Society.' Though it is not strictly the technical sense of Nārada, yet it is very near the original sense and it follows the spirit.

Amarasāman author of the early Gupta time (very probably, under Chandra Gupta Vikramāditya) explains in his lexicon the constitutional terms Rājaka and Rājanyaks as a *gāna* of kings and a *gāna* of Kshatriyas (ordinary rulers) respectively (. . अथ राजकम् । राजन्यकः च नृपतित्वसिद्धियाणां गणे ज्ञामात् । II. 8. xi. 3—4).

§ 26 In the *Arudāna-Śatāki*, *gānaruṇe* is opposed to royal rule. Merchants from the Middle Country of Northern India had gone to the Deccan in the time of the Buddha. When questioned by the King of the Deccan, 'Gentlemen Merchants, who is the king there (in Northern India)?,' they replied :

"Your Majesty, some countries are under *gānas* and some are under kings."²

Here the royal form of government is contrasted with the *gāna*-form; these were the two divisions. And the only form of government which can be contra-distinguished from the royal is republican.

§ 27. A Jaina text in explaining *gāna* says that with reference to human society *gāna* is a group with the main characteristic of 'possessing a mind,' of being conscious. According to the text there is also an abuse of the term. The examples given of its right use are: 'the *gāna*s of the Mallas (a known republican community, as we shall

p. 163 n. Nyāyakarṇa in his *Vyavahāra-Nyāyikā* (Ch. on *Sagvid-vyatikrama*), equates *gāna* with *Sangha*.

¹ S.B.E., XXXIII, p. 249, verse 24.

² Ed. Speyer, Petropolis, 1902, II, p. 103. "अथ सरद्वारादिकी दिव्यापद्म नामः । श्रीराधी सदाहरणेत्वात् देवतासुपर्णीतम् । राजा चक्रं चो विज्ञ वज्रव रज्जितः । विज्ञः वज्रवः । द्विव विज्ञहेता वज्रादीतः । विज्ञद्वारादीता वज्रः ।" I am thankful to Mr. Ramaprasad Chanda for this reference.

presently see') and 'the *gāṇa* of the *Pura*', i.e., the *Pura* assembly (see below, ch. xxviii, on the *Pāṇḍā*). As an example of its abuse, the *gāṇa* of Vasus (Vasu gods) is given by the commentator. Its non-social use is pointed out in music (*bhāva-gāṇa*). Non-constitutional *gāṇas*, according to the commentary, lack mentality or purpose [in making up the group], e.g., 'Vasugāṇa' (the Vasu gods).¹ In other words, the application of the word to a non-constitutional body is distinguished. The constitutional *gāṇa* is the real *gāṇa*, and in the eye of the Jaina authority, it has a mind; it is an organised conscious body of men like the political assembly of the *Mallās* or the assembly of the corporate *Paura*. It is a corporate assembly, as opposed to a mere multitude or chance collection.

§ 28. This passage, along with the discourse in the *Mahā-Bhārata* on *Gāṇas*, the *Jātaka* and the *Avadāna* references, and Pāṇini's equation of *sāṅgha* with *gāṇa* leave no doubt as to the real significance of *gāṇa*.

Now we may pass on from the terms to the republics themselves.

¹ See ch. vii, below.

² सचिनादि लम्हो लौगिक गती च महाभाराति :

सुदामायास्त्रियं वीक्षणं चौपदीपार्थं ॥—Text quoted in the Jaina Prakriti Encyclopedia, *Abhidhāna-Rājendras* (Ratnākara, 1919), Vol. III, p. 612, comments : सचिनसम्बूढी यथा वस्त्रम् सुदामस्त्रे द्रव्यगती यथा चरकादित्रयः । चरकः परितालकः (p. 814).

Cf. on अभिन पाणिनि, IV 2.47 ; and IV 3.96 where political loyalty is implied to be सचिन, 'with mentality,' 'thought', and *see infra* § 118 and ss.

CHAPTER V

Republics in Pāṇini

§ 29. Pāṇini gives most valuable information about
Pāṇini on Sangha Hindu Republics of his time which I take to
be about 500 B.C.¹ He gives several rules
about the formation of words connected with Sāmpathas.
The large number of the rules impresses one with the
importance which the contemporaries of Pāṇini attached to the
existing republics. Like any other important, orthodox
institution the Republics engaged the attention of the orthodox
grammarians. Further, Pāṇini gives an indication as to the
part of the country and area covered by the republics in
his days.

With Pāṇini, as we have seen above, the word Sāmpatha
is a technical term which denoted the *political Samgha*, or, as
he calls it, the *Gana* or Republic. He does not know the
religious Samgha, which, as we shall presently see (§ 43), was a
copy of the *political Samgha*. In the days of Pāṇini, Buddhist
and Jaina Samghas either did not exist (and in that case Pāṇini's
date would be about 600 B.C.), or they had not become
important. It is to be noticed that Kātyāyana (cir. 400 B.C.)²

¹ This date is based on political data in Pāṇini which may be discussed in detail in a separate paper. Here, however, attention may be drawn to the fact that Pāṇini knew the Order of Makkhali Wenders (= *Masharīs*, VI, 1, 154; M.V., p. 256, 'Masharis'; see the remark of Tatayaji on the word). The Makkhites merged into the Ajivakas in the time of Makkhali Goshala, contemporary of the Buddha, from whose time they acquired the latter designation. Anga had evidently ceased to be a separate kingdom, while Kosala was still independent. (IV, 1, 170-178). Again, Pāṇini knew *Sangha*, as discussed above, only in the sense of a republic. The mention of the script of the Yavanas can now be easily explained, in view of their identification proposed here below with the Hellenic City States of Nysa, on the Kabul river, which had existed long before Alexander. See also Greek letters on Persian coins struck in India. Rapson, IC., pl. I.

² J. BOER, I, pp. 82, 116.

found Samgha in the same technical sense as Pāṇini, for he gives no *cittikā* to Pāṇini, III 3.86, in dissent. Kauṭilya (cir. 300 B.C.) too has the same use but with the difference that he employs it in a general sense as well (pp. 36, 49, 407), *viz.*, that of a corporate association.

§ 30. Pāṇini in V. 3. 114 to 117 gives *taddhita* rules with regard to the Samghas of the Vāshīka Castes in a Samgha country. By those rules, the members of a particular Samgha, when mentioned, could be distinguished, whether they were Brahmins, Kshatriyas, or of castes other than those. For instance, take the well-known example of the Mālavas, called Malloī by Alexander's historians.¹ A non-Brahmin and a non-Kshatriya of the Mālava Samgha would be called Mālavāḥ; while a Kshatriya would be Mālavāḥ, the plural in each case being Mālavāḥ.² This points to the stage of a developed, the familiar, Hindu society, as opposed to a tribal stage.

§ 31. - Kātyāyana, commenting on Pāṇini, IV. 1. 168, says that the rule (of the *añ pratyaya*) Kātyāyana on Samgha in making a derivative from the national designation of a Kshatriya will hold good only if the Kshatriya is not a member of a Samgha, for the rule is limited to the case of a monarchy.³

¹ The credit of identifying the *Orykhai* and *Mallai* of the Greek writers with the *Kshudrakas* and *Malavas* of the grammar belongs to Sir Rabindranath Gopala Bhattacharji, who was the first to correct the mistaken identification put forward by scholars. They had taken the former to stand for *Sudras*. See *Ind. Ant.*, Vol. I, p. 23.

² आद्यस्तीतिसंपाद्य वर्तुलालोक्योऽनुवादराजनान् ३३३४३४४।
Kātyāyana...साधीयम् ॥ आद्यस्तीतिसंपाद्यम् तातिविकाराऽनुवादराजनानि वाट
प्रभवी भवति । वाटम् गतिः प्रदर्शयत् । वाटम् तु । अपदाक्षमेव... ॥ लोकाः लोकाः ॥ वाटकाः ॥
सामनः ॥ सामनः ॥ सामनः ॥ ... pp. 455-456

³ अनपदवान्विषयाद्यज्ञ ३३३४३४४। Kātyāyana :—सचिवादेकराजाः च मतिप्रधानम् ।
[Edward F. R. is a technical term for monarch in Hindu polity. The term is explained in coronation rituals in Vedic literature. Its interpretation as 'monarch' is now accepted (see Macdonell and Keith, *Vedic Index*, Vol. I, p. 119). Literally, it means the 'Sode sovereign'. (See Arthashastra, Bk. XI, Ch. 1, p. 379).]

The results of the above discussion are that *Sāmpigha* is contrasted with *monarchy*, and that a *Sāmpigha* or a Hindu republic had Brahmin members, Kshatriya members and other castes, i.e., the personnel of the *Sāmpighas* was not composed of one caste or tribe.

Ayodhyājīvī Sāmpighas § 32. Panini mentions the following named in Panini *Sāmpighas* or Republics by name:—

1. the *Vṛikṣa*;
2. the *Dāmāni* ('and others');¹
3. the *Trigartta-Shashṭha*² or the League
to } of the Six *Trigarttas* whose names are
8. given in the *Kāśikā* on the authority of an ancient
verse as follows³:—
 - (a) the *Kaundoparatha*:
 - (b) the *Dāndaki*:
 - (c) the *Kaushṭaki*:
 - (d) the *Jālamāni*:
 - (e) the *Brāhma-gupta*:
 - (f) the *Jānakī*:
9. the *Yaudheya*, 'and others,'⁴ and
10. the *Parśva*, 'and others.'

Patañjali on the above says:—*सचियादेवराजान्वित वाचम् । तिर्यक्षाम् । सप्रतिवेपाम् । संघाया भूत् । पश्चात्तामामयम् विद्वानामपालनिति । तत्त्वित्वाचम् । स वाचम् । स अनर्थ वद्युत् तुक्तपश्चात् इत्यत्त्वात् । पश्चात्तामयते तुवयम् ए भागः । तुवयम् विवाहाम् । भाविति ॥ एव तर्हि चोदयामयम् विद्वानामपालनिति । भावानि चौदुकः साम्य इति । तेऽसेषा दासे ए भवति जन्मेत्वे वा । तिर्यक् विप्रामय विवाहितः । भावानि विमेव जन्मेत्वा भवान्त्यप्यते तुवयम् ए भागः । तुवयम् विवाहाम् भावित्वात् भवान्त्यप्यति ॥*
अथ चित्तदृष्ट्वा तिमयम् । एव भा-भूत् । विद्वी-भास तामपश्चापात् वेदेति ।

—Kishlak, Vol. II, pp. 268-69.

* इत्यात् तत्त्वात् तत्त्वात् The connexion of this Shāstra is with the previous one, which is already quoted above.

¹ दामानीविवित्वात् ॥११॥

² आहुतिवात् विवित्वात् कौन्तीविवित्वात् तत्त्वात् ॥

³ चौद्वित्वात् विवित्वात् तात्पुर्वात् तत्त्वात् ॥ १-५६

⁴ यज्ञोदयोऽप्यामित्वामासक्षी इत्यत्त्वात् ॥ The *Kāśikā*, after this Shāstra, says that with 117, the *dyudhyājīvī-sāmpigha* description ends. By iv. 1. 178 (to be read with

Pāṇini calls these Saṅghas *āyudha-jīvins*. Kautilya has in its place *Sastropajīvins*. Now, what is the meaning of this? The first impression will be to interpret it as 'those who live by the profession of arms,' as I took it myself in my essay in the *Modern Review*. But this meaning is not maintainable for two reasons. The Artha Śāstra contrasts the *Sastropajīvin* Saṅghas with *Rājaśabdopajīvin* Saṅghas, which means, according to Kautilya's further discussion (p. 377) the Saṅghas whose rulers assume the 'title' (*sabda*) of *rājan*. We know from inscriptions, coins and literature that elected or appointed rulers in some Indian republics did assume that title.¹ Now, here 'upajīvin' cannot mean 'living by,' as a republic cannot *live* by the title *rājā*. The meaning which would suit both classes of Kautilya's republics is the other known meaning of the verb *upajīte*, 'to observe' e.g., in Manu, X. 74, where a Brahmin is asked to *upajīte* the six duties, which include making gifts.² *Upajīvin* in that sense explains that the Saṅghas called '*Sastropajīvins*' observed the practice of arms or military art, and that the Saṅghas called '*Rājaśabdopajīvins*' observed the practice of assuming the title *rājān*. In other words, their respective constitutions enjoined on the members to be skilled in military

Sūtra 168 *infra*) Pāṇini calls the *Yaudheyas* a *jāmāndra*, a nation or country, i.e., political community.

The *Parvas* of Pāṇini were in the Vāhika country (See § 34 *infra*), and there were Brahmins and Kājanyas amongst them. The *Parvas* are mentioned in the *Vedas* also, VI., I, pp. 504-5.

¹ राजसभिवरपक्षसमचित् वा... AS. XIX, p. 377.

² Cf. c. xviii. below; also § 51.

* तादेव लक्ष्मीनिका दै भक्षयेत्याचितः।

ते सम्पदजीवेषु पट्टकमाणि पश्यामस्म् ॥ ५१ ॥

पश्यामस्माद्यन वस्त्रं वाजन तथा;

दाने प्रतिवक्षेत यद्यन्मात्राद्यत्वादः ॥ ५१ ॥ Manu, X.

Kulinika, लक्ष्मीविषु—पश्यामस्म् ॥

art in the former, and on the rulers or every privileged member to bear the title in the latter (§ 59).

§ 33. The Macedonian writers¹ describe many of these republics, two of which are the grammarians' 'military' (*ayudhajīvin* or *gastropajīvin*) Samghas; the *Kshudrakas* and the *Mālavas*. Their territories and populations were large. Their states comprised several cities. They were very rich. Any idea of mercenary life is excluded by the Greek description. They were large sovereign states, with noted wealth, prosperity and civil organisation. Do these writers notice any characteristics which may correspond to the *ayudhajīvin*? They do; and their datum agrees with the interpretation which we have offered above. They say that these free communities were the most famous for their *military skill*.² The Greek writers further describe one constitution the law of which made the citizens devote only limited attention to military matters, implying thereby that others did the opposite.³ *Upajīvī* thus has a reference to their conventional or constitutional practice. The *ayudhajīvins* of Pāṇini are to be taken as denoting those republics which considered military art as the vital principle of their constitution. That was the chief feature of their constitution in the eyes of their contemporaries, as the chief feature in the other class of republics was the law which allowed the elected president (or every member of a ruling council) to be called *rājā* or 'king'.⁴

¹ See below, Chapter viii, on Hindū Republics in Greek Writers.

² See Strabo, xv. 34, on *Menakaṇas*; § 51, below.

³ I take this opportunity to correct the interpretation which I put on the expression *rājā'sabdopāñcīśas* formerly. I thought that it referred to all the citizens of a republic being called *rājās*. But now I find that no such constitution existed. The republics mentioned in Buddhist documents, which we shall discuss presently, allowed the title only to the elected president, although the citizens in general are alluded to as *rājās*, in the sense that they composed the sovereign body, and also that every one had the possibility of being elected *Rājās*.

§ 34. Further, Pāṇini says that these republics were situated in the Vāhika Country. Now, what was the Vāhika Country? It has been already realized that the people Vāhikas mentioned in the Mahā-Bhārata were in the Punjab.¹ But the significance of the word *Vāhika* has not yet been considered. I think the word *Vāhika* means 'the country of the rivers,'² and as such, the Vāhika-land would comprise the Sind valley and the Punjab. These are exactly the limits given in the Mahā-Bhārata: ('the Vāhikas) that live in the valleys of the five rivers and in that of the Sindhu as the sixth.'³ From the known history of some of the Vāhika republics of the grammar, we can say that the Vāhika land did include Sind. For instance, the Kshudrakas and the Mālavas were partially in Sind.⁴ The Kāśikā puts them amongst the illustrations of the Vāhika-Sāṅghas.⁵ The Vāhika country was 'away from the Himalayas,' i.e., it did not include the mountain districts.⁶ [The Six Trigarttas were at the foot of the Himalayas in the Punjab, about Jammu or Kangra.]

¹ See Sylvain Lévi, *Ind. Ant.*, vol. xxxv (1905), p. 18.

² From the verb वाह् to flow, Cf. वाहिनी—a river.

³ पदाना सिन्धुपादाना नदीना त्रिवर्षाणाः। Karpa-Parvan, xliv. 7. Nāgata-Pradipoddhyota on Pāṇini, एव पदाना इति, 1. 1. 75,

"अल्प विपारेश्वरानी विसाका चक्रभासेति पदानायः सिन्धुः

पदस्तम्भद्वयो वाहीक एव तदनामाकारात्"

The whole of the Punjab, according to the Mahā-Bhāratas, was under one ruler, who was at Śākala, and the people had become heterodox. This indicates the time of Menander and later.

* See also Karpa-Parvan, M-Bh., Ch. xi. 41, where the Madras and Sindhu-Soutras are grouped together. Cf. V. Smith, J. R. A. S., 1903, 685.

* वाहीकेषु ए चागुपजीविसंपत्तापापिन्न.....कौशीहेषुः। भीषणः। मालवः..pp 455-6

² The Mahā-Bhārata describes the Vāhika country away from the Himalayas (K. P. xliv. 5). Pāṇini also treats the mountaineers as distinct (IV. 3. 91).

§ 35. Besides these martial republics, Pāṇini gives us the names of six other communities which from independent sources are known to have been republican about that period. These are:—

- (1) the Mādrāzः
 - (2) the Vṛiṣiः
 - (3) the Rājanyaः
 - (4) the Andhaka-Vrīshṇiः
 - (5) the Mahārājaः and
 - (6) the Bhaṛgaः

Although Pāṇini had no occasion to call them *Sanghas* yet the rules show that he knew them as republican. As we shall have opportunity to discuss these states in sequence, it is not necessary to go into details here.

§ 36. Pāṇini's Andhaka-s-Vṛishṇis have to be noted

The Andhaka Vrishoi Sangha separately. They, in the Purāṇas, are identical with the Sātvatas. The Sātvatas, according to the Aitareya Brāhmaṇa, had the *Bhanjya* Constitution, and their rulers were called *Bhojas*.¹ In the Mahā-Bhārata, the Andhaka rulers are called *Bhojas*, and a subdivision of the

¹ See subsequent chapters for the account of the republics named here.

⁴ अद्वितीय वर्णनात्मक विद्या

² श्रम्भादिति- वृत्त ४-३-१२१२. See also the *Gopapatha* on this for names of some other communities which are known to be republican.

* राजस्थान सरकारी विद्यालय १८८५-१९४५

* भारतान्तर-११३-२०१. See discussion below on the Maharashtra "nation," 35, 118, 125.

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The Bhargas are called here 'Easterners'. According to the *Maha-Bharata* (*Satish-Purva*, xxx. 10, 14), they were between the *Vates* territory and the Southern *Mallas*, who were not very far from the *Vitebsa*. Pâṇini finds them a political community like the *Yaudheyas*, with whom he groups them (IV. 1. 168-75). The Buddhist records mention the *Bhargas* in the republican groups extending from *Kosala* and *Kausambi* eastwards, and place the *Bhargas* next to the *Vates* (*Buddhist India*, p. 22; *Jataka*, III. 157).

² *America Brahman*, Bl. viii, 14.

Yādavas itself is latterly called Bhojas.¹ The fact that the Vṛishnis had no rājans in their constitution, is expressed in folklore and legend in that they had been cursed not to be crowned as kings. The Māhā-Bhārata, in Sabba-Parvan (xxxvii. 5), says that the Dasārnas (Vṛishnis) were 'kingless.' That they were a Saṅgha is attested by Kautilya who mentions the Vṛishni Saṅgha as having come to grief by offending Dvaipāyana in olden days.² The Māhā-Bhārata gives an 'ancient' discourse on the Andhaka-Vṛishni Saṅgha.³ That they had no republican 'rājan,' is proved by their coin which, in the scripts of the first century B.C., is struck in the name of their *Gāya*.⁴

§ 37. The Vṛishni coin has a peculiarity which distinguishes it from the coins of other republics. Coins of republics where there was no 'king'-consul, were struck in the name of the *Gāya*, e.g., "Victory to the Gāya of the Ārjunāyanas," "Of the Mālava-Gāya," "Victory of the Yaudheya-Gāya." There is one exception to this in the case of one type of the Yaudheya coins which is struck both in the name of the Executive Council (*Mantra-dharas*) and the *Gāya*.⁵ The Vṛishni coin resembles none of these varieties. It is struck in the name of the *Rājanya* and *Gāya* of the Vṛishnis:
 Constitutional significance of
 'Rājanya'
 "Vṛishni-rājanya-gāyasaya." The constitutional significance of the word, *Rājanya*, has to be ascertained. There is evidence to hold that in the case of the

¹ *Sabba-parvan*, Ch. xiv; *Sāntiparvan*, Ch. lxxxi.

² AS., i. 6, 3, p. 11.

³ See Appendix A, where the whole discourse has been translated.

⁴ Cunningham, *Coins of Ancient India*, p. 70, pl. IV; J.R.A.S., 1900, pp. 416, 429; 424 (Rapson).

⁵ Cunningham, *Ibid.*, pp. 77, 89, pl. VI, VII. V. Smith, *Catalogue of Coins in the Indian Museum, Calcutta*, Vol. I, pp. 166, 170.

⁶ Horace, *Proc. A. S. R.*, 1884, pp. 138-40.

On *mantra-dharas*, consult discussion below on ministers, under Monarchy, § 302.

⁷ Read *śā* instead of *ja*; cf. Kharoshthī *rājanya* (J.R.A.S., 1900, p. 416.)

Vṛishnis it had a definite constitutional meaning. Let us examine it.

§ 38. We gather from Pāṇini that there were two Rājanyas amongst the Andhaka-Vṛishnis.¹ He gives a special rule how to mention them (VI. 2. 34). The Kāśikā,² commenting on that says that the rule does not apply to the members of the Andhakas and Vṛishnis as such, but to their Rājanyas only, the 'Rājanyas being leaders of families consecrated to rulership.' The names of several of these 'duall' groups of Rulers are preserved in literature: the Rājanyas of the groups of Śinī and Vāsudeva, Śvāphalka and Chaitraka are cited in the Kāśikā,³ the Party (*varga*) of Akrūra and the Party of Vāsudeva are alluded to by Kātyāyana,⁴ Vāsudeva and Ugrasena Babhrū are mentioned as leading their parties, in the Māhā-Bhārata (§ 197).

§ 39. Apparently, the Vṛishni-Andhaka league had a joint federal constitution where executive power was vested in two *rājanyas*, with their respective *vargas*, representing each division; and this was probably the Rājanyakas of Amara.⁵ Kātyāyana mentioning 'the Party (*Varga*) of Akrūra' and the

¹ राजनवस्त्रपत्रम्-दलेन्द्रकाणिषु ॥ १३३४ ॥

² Kāśikā, राजनवस्त्रपत्रम्-दलेन्द्रकाणिषु एवं तत्र पर्यंते प्रतिकार्यं भवति : चाप्लकांचेष्टका (after Dīkṣhita), विभिन्नामद्वयः ।... चाप्लकांचेष्टका एवं च मुख्याः । राजनवस्त्रपत्रम्-मित्रामित्रिकाणाम् अविद्याय एषकाणेषु । एते च मानिषिकाणाम् ।... चाप्लकांचेष्टका तिष्ठः चक्रपद्म-वासुदेवी ।... " pp. 546-7.

³ Kāśikā, p. 546. Chaitraka-andhaka was probably the full name. The Kāśikā treats it as such; Dīkṣhita omits *andhaka* as does the Kāśikā later on.

⁴ On Pāṇini, IV. 2.104 — चक्रपद्मः । चक्रपद्मीयः । वासुदेवीयः ।
On the word चक्र, see discussion below, under JINAPADA, § 258. It really means an assembly or council. Bhīmāpati (Vīrabāha-Ratnākara, p. 569) calls *gāṇa*, *pāga* (guild) and similar bodies 'vargas.' Mitramiere explains a corporate body as a *gāṇa* (Vīrumitrodaya, p. 12), see also Nīlakroṣṭha, Mayādī, L. on *varga* as a corporate body, and Pāṇini (V. 1. 60), in the sense of assembly whose members were counted. A Senate or Council (*gāṇa*) of Kshatriyas is called Rājanya-aka, and a council of 'Kings,' Rājaka, by Amara (II.8.4), § 25 above. See also below on Arajaka, § 101.

'Party of Vāsudeva,' undoubtedly draws on old literature. Akrūra was an Andhaka leader; and it seems that at one time he was one of the two presidents of the Federal Council. This explains Kṛishṇa's saying in the Mahā-Bhārata¹ that he holds authority or *Aisvarya* to the extent of one half only (*ardhabhoktī*). In the tradition quoted in the Mahā-Bhārata, the party of Akrūra is bitterly complained against by Kṛishṇa. Probably it is to a constitution like that of the Andhaka-Vṛishṇis that the Jaina Sūtra refers as the rule of opposing parties.²

§ 40. Changing dual groups—Vāsudeva and Ugrasena, Akrūra and Vāsudeva, Śini and Vāsudeva—suggest that the Andhaka Rājanya and the Vṛishṇi Rājanya were elected rulers. The coins were struck in the name of the Rājanya and in the name of the Gana, jointly. Other coins struck in the name of Rājanyas without the mention of the name of the states, have been found.³ In view of our interpretation of the term Rājanya, in all probability, they are republican coins.

§ 41. Pāṇini implies by his rule IV. 3. 127 that a *Saṅgha* had its *aṅka* and *lakṣhaṇa*. *Aṅka* means a mark, and *lakṣhaṇa* also has a similar significance. I propose to identify this '*lakṣhaṇa*' of Pāṇini with the '*lāñchhana*' or heraldic crest of later Sanskrit. The *lakṣhaṇa* was the permanent heraldic mark of a *Saṅgha*-state which they employed on their seals, and probably also on their coins and standards. The *Arthaśāstra* of Kauṭilya (II. 12, p. 84), in laying down rules for the manufacture of silver and copper coins, calls the Mint-Master '*Lakṣhaṇa-*
adhyaksha' or the '*Director of Lakṣhaṇas*'. The Mint-Master appears to have acquired this official designation on account

¹ See Appendix A, § 197.

² Achārya Sūtra, II. 3. 10 : *Vīradha-rājya*.

³ E.g., See Cunningham, *Coins of Ancient India*, p. 69, pl. IV.

⁴ श्वारज्ञसेपत्रविक्रमम् ॥ २१ । १० ॥ See Kasika, p. 350, श्वारं श्वरः । गर्वेषु । श्वरं श्वरम् ।

of the lakshana he stamped on the coins. Evidently this refers to a coinage when no name, far less the figure, of the ruler was struck. The lakshana, therefore, in Kautilya, is the 'royal' or 'state' mark. The aṅka, it seems to me, refers to symbols adopted by changing governments. An elected ruler or body of rulers adopted their own special aṅka which was given up when those officers went out of office. In Hindu-Law books we get *ha s t a n k a* for signature.¹ Kālidāsa uses the term *g o t r a n k a* in connection with a song, that is a signed song.² The verb *aṅk* is used from the time of Kautilya³ (and evidently earlier) up to Kālidāsa,⁴ and even later, in the sense of 'marking with letters or figures.' We have the term *Rājāṅk a*, in Kautilya, with which the bulls of the royal stable were marked or branded. Aṅk a thus signifies an individual mark. It may mean even the legend or the motto adopted by a ruler. Reference may be made to the legends *Mānāṅk a* and *Gūṇāṅk a* (*aṅk a* of King *Māna*, *aṅk a* of King *Gūṇa*) of Nepal coins, 425–450 A.C.⁵ This interpretation would explain the permanent and the changing symbols and legends on republican coins. In the case of earlier punchmarked coins without legends, a Sangha probably employed its special *aṅk a* in initial letter-marks and otherwise, and its *lakshana* in the figure of an animal or river, town or the like. The animal most likely is the lakshana, and the legend, *aṅk a*. The constitutional point is that the corporate

¹ प्राकृतिकार्ये दक्षात् सुरिन् राजसूदामः : Vṛiddha Yastishtha quoted in the Viramitrodaya, p. 235 (ed. Jīvānanda).

² जनसंक एव भलिवर्षसे लोकं गिरिष्व वीषमः

सद्वीकारं विविषणा विष्वाप्राप्तामः :

—Meghdutata, II, 85.

³ Arthashastra, II, 29, p. 129.

⁴ आगाहितः (Sāṅkhaśāstra).

⁵ Lévi cited by Walsh, J.R.A.S. 1908, pp. 678-79; Rouse, C.I., 32.

The Kāshā (p. 304) gives नाना as an example of *aṅk a*. We know that some of the Kāshā coins bore the legend NANA. The Kāshā is evidently referring to that legend.

character of the *Sangha* is emphasised by the corporate crest and symbols.¹

§ 4 Again by Sutra III. 3. 42, Pāṇini indicates a division of republics into two classes : (1) Where no Political *Nikāya*,² or species of *Sangha*, 'upper-and-lower condition' exists, and (2) where the condition does exist.³ By the first we may understand a one-chamber constitution and by the second a double-chamber constitution. The word used by Pāṇini for (1) is "anauṭtarādharya," and he lays down the rule that a *Sangha* to which this characteristic attached, was designated Kāya or Nikāya, meaning one 'body.'⁴ In Pāli, Nikāya has got the same primary meaning, a 'fraternity' (Childers). The Buddhist fraternity was composed of only one house. Apparently the term was borrowed by the Buddhists from political phraseology. Three political Nikāyas are named in grammatical literature : Śāpiṇḍi-Nikāya, Maṇḍi-Nikāya and Chikkali-Nikāya.⁵

As we shall see now (§ 43), Nikāya was not the only constitutional designation for the community borrowed by Buddhism. Sangha itself was borrowed.

¹ Kātyāyana points out that Pāṇini's IV 3 127 will apply to township called Ghosha also, चौप्रदक्षमपि कात्यायन, (Bhattoji Dīkshita). This leads us to the inference that townships or municipalities also had their corporate symbols or arms. Such arms have been recognised, e.g., in the Sogdiana plains. Fleet, J.R.A.S., 1907, p. 528. Now their technical name, lakshapa, is disclosed by the grammar.

² संघे चानीस्तरापत्ते ॥ ३ ३ १ : ४२ ॥ With this S. III, 3.3 6 should be read. The latter refers to Sangha as Pāṇini understood and defined it, a political sangha, a gṛha.

³ See the previous Sutra III. 3. 41 : निरामितिक्षेत्रोरप्यनामादिव च ।

⁴ Kātyāyana on Pāṇini, VL 2 94 (p. 559). Pāṇini's rule is about the proper names of Nikāyas, कात्यायन निरिक्षिकापत्तोः ।

CHAPTER VI

Republican Origin of Buddhist Samgha

and

Republics in Buddhist Literature

(500-400 B.C.)

§ 43. The Buddha was born in a republican people.

*Buddhist Samgha
borrowed from
Political Samgha* He had Samgha neighbours around him, and he grew up amongst them. He called

the community which he founded "Bhikkhu Samgha," or 'the Republic of Bhikshus.' He, probably following his contemporary teachers, adopted the name as well as the constitution of the political Samgha in founding his religious Samgha; and this was a reason why his religion and monastic organisation lasted so long. From the words of the Buddha himself, as reported in the Pāli sūtras,¹ the historical connection between the political and religious Samgha-constitutions can be demonstrated. When the 'Chancellor of Magadha,' deputed by the King of Magadha, wanted to know the opinion of the Buddha, on behalf of his master, as to the advisability of invading the Vajjis (the Vṛijis of Pāṇini)—the Licchavīs and Videhās,² the Buddha addressed his reply (not to the Chancellor, but to his foremost disciple) in these words:—

"Have you heard, Ānanda, that the Vajjians often hold full and frequent assemblies?"

To this, Ānanda replied in the affirmative. The Buddha put such seven questions relating to the Constitution of the Vajjians, intended to be heard by the Chancellor. The

¹ *Dīghanikaya, Mahāparinibbāna Sutta* Trans. adopted from Ely's Davis, *Dialogues of the Buddha*, Pt. II, pp. 79-85; Cf. S.B.E., Vol. XI, pp. 3-6.

² For details regarding them, see below.

verdict of the Buddha may be summed up in his own words as follows :—

- (1) "So long, Ānanda, as the Vajjians hold *full and frequent assemblies* :
- (2) "So long as they meet together in concord and rise "in concord and carry out Vajjian business in "concord (Vajji-karaniyāni—Vajjian acts of state) :
- (3) "So long as they enact nothing not already established, "abrogate nothing that has been already enacted and "act in accordance with the ancient institutions of the "Vajjians, as established in former days :
- (4) "So long as they honour and esteem and revere and "support the Vajji Elders, and hold it a point "of duty to hearken to their words :
- (5) "So long as no women or girls belonging to them "are detained among them by force or abduction : "[i.e., law and not force reigns] :
- (6) "So long as they honour and esteem and revere and "support the Vajjian Charities (sacred "monuments) [i.e., follow the religion established] :
- (7) "So long as the rightful protection, defence and "support shall be fully provided for the Arhants "amongst them [i.e., follow the established "practice and keep out Brahminic religious systems] : "So long may the Vajjians be expected not to decline but to prosper."

Hearing this, the Chancellor murmured 'the Vajjians cannot be overcome by the King of Magadha.' The only possible policy was to create disunion (*mithubheda*).

As soon as the Chancellor had taken leave of the Buddha, the Teacher called a meeting of the Bhikshu-Samgha in the Hall, and addressed them :

"I will teach you, O Mendicants, the *seven conditions of the welfare* (of a community)."

And he repeated the very seven conditions (with necessary modifications) which were the features of the practice of the Vajjians and which were well-known, as testified to by Ānanda :

- (1) "So long as the Bhikkhus meet together in full and frequent assemblies:
- (2) "So long as they meet together in concord and rise in concord and carry out in concord the duties of the Order (Samgha):
- (3) "So long as the Bhikkhus shall establish nothing that has not already been prescribed, and abrogate nothing that has already been established and act in accordance with the rules of the Samgha now laid down:
- (4) "So long as the brethren honour and esteem and revere and support the Elders, the Fathers and the Leaders of the Samgha, and hold it a point of duty to hearken to their words:
- (5) "So long as the brethren fall not under the influence of that craving.....:
- (6) "So long as the brethren delight in a life of solitude:
- (7) "So long as the brethren so train their minds ..."

"So long the Bhikkhus may not be expected to decline but to prosper."

§ 44. The history of the birth of the Buddhist Samgha is a history of the birth of the Monastic Order in the world. This history, therefore, of the birth of the religious brotherhood of the Buddha from the constitutional womb of the Indian Republic is of interest not only to this country, but to the world at large.

It was a case of borrowing, no doubt, but, at the same time, there was an original idea behind it which only a great mind could conceive. The originality consisted in transferring the constitution of a political corporation to religion, and

conjuring up an organisation to perpetuate the being of that religion.

§ 45. The republics which engage the attention of Buddhist Literature were the states amongst whom the Buddha Recorded republics arose and lived. They covered the land to the east of the kingdoms of Kosala and Kauśāmbī and to the west of Aṅga, from the districts of Gorakhpur and Ballia to the district of Bhagalpur, to the north of Magadha and the south of the Himalayas. They were the States of :—

- (a) the Śākyas, with their capital at Kapilavastu in the district of Gorakhpur including their close neighbours;
- (b) the Koliyas of Rāmagrāma;
- (c) the Licchavis, with their capital at Vaisālī, modern Basādī, in the district of Muzaffarpur;
- (d) the Videhas, with their capital at Mithilā (in the district of Darbhanga) [the last two were conjointly called the Vṛijis or Vajjis];
- (e) the Mallas, who covered a large area to the south of the Śākyas and the Vṛijis, from the district of Gorakhpur to that of Patna, divided into two units, with their capitals at Kuśinagara (Kusinārā) and at Pāvā;
- (f) 'the Moriyas of Pippalivana'; and (g) 'the Bullis of Allakappa' who were minor communities [they played no important part in the history of Buddhism; they were neighbours of the Mallas of Kuśinagara but their exact territories are not known¹]; and

¹ Mr. Panday tells me that the Thātrūs call the Aryan population of Champaran 'Bajis.' [See now J. BORS, vol. vi, p. 261].

* For (a) to (g), see Mahāparinibbāna Sutta, §§ VI. 21-27; Rhys Davids, *Dialogues of the Buddha*, pp. ii, 178-90.

² *Buddhist India*, pp. 22-23; *Jatako*, III. 157.

(h) the Bhaggas (Bhargas) who were neighbours of the kingdom of the Vatsas of Kausambi.¹

Politically, the most important of the group were the Vrijas and the Mallas. The former are noticed both by Pāṇini and Kautilya. The Bhargas were next-door neighbours of the Vatsas to the east, both according to the Mahā-Bhārata and the Pāli records (*ante* § 35, n.). Their seat was evidently a hill fortress (Simpumāra Hill), somewhere in or about the district of Mirzapur. Pāṇini found them an independent Janapada or a political 'nation,' important enough to be placed at the head of the eastern communities as the Yaudheyas headed the Punjab list. It seems that in the latter days of the Buddha, they passed under the sway of their neighbour, the king of the Vatsas, whose son Bodhi was ruling over them, according to the Jātaka and the Vinaya.² They were yet a separate unit.

The Śākyas were the community wherein the Buddha was born, being the son of the President of the Śākyagana. They were under the suzerainty of the king of Kosala, and their independence was destroyed in the life-time of the Buddha by the king of Kosala. Their council seems to have been composed of 500 members.³ The Śākyas are said to have had a law that each citizen could have only one wife.⁴

§ 46 I cannot do better than quote here the description of the administration procedure of these republics as typified by that of the Śākyan, so well summed up by Rhys Davids, the foremost authority on Buddhist literature. In view of the results of a special study of the republican organisation, I differ from that great scholar when he calls them 'clans.' The

¹ B. I, pp. 8, 9, 22.

² J. III, 157; V. 2, 127, 4, 199-198; BI, p. 8.

³ See § 46, n.

⁴ Rockhill, *Life of the Buddha*, ch. II, pp. 14-15.

evidence does not warrant our calling them 'clans.' Indian republics of the seventh and sixth centuries B. C., as we shall see in sequence, had long passed the tribal stage of society. They were states, *Ganas* and *Sanghas*, though many of them very likely had a national or tribal basis, as every state, ancient or modern, must have.

"The administration and judicial business" [says Prof. Rhys Davids¹] "of the clan [correctly speaking, 'the state']" "was carried out in public assembly, at which young and old "were alike present, in their common Mote Hall (*Santhāgāra*)" "at Kapilavastu. It was at such a parliament, or palaver, that "King Pasenadi's proposition (B.I., p. 11) was discussed. "When Ambatthā goes to Kapilavastu on business, he goes to "the Mote Hall where the Sākiyas were then in session." And "it is to the Mote Hall of the Mallas that Ananda goes to "announce the death of the Buddha, they being then in session "there to consider that very matter."

"A single chief—how, and for what period chosen, we do "not know—was elected as office-holder, presiding over the "sessions, and, if no sessions were sitting, over the State. He "bore the title of *rāja*, which must have meant something like "the Roman consul, or the Greek archōn. We hear no "where of such a triumvirate as bore corresponding office "among the Licchavis, nor of such acts of kingly sovereignty "as are ascribed to the real kings mentioned above. But we

¹ B.I., p. 19.

² [Skt. *Samsthāgāra*, lit., the House of Communal Law.]

³ Ambatthā Sattana, translated in "Dialogues of the Buddha," I. 113. [I may quote the passage—"Once, Gotama, I had to go to Kapilavastu on some business or other of Pukkharaśādī's, and went into the Sākyas' Congress Hall. Now at that time there were a number of Sākyas, old and young, seated in the hall on grand seats." The *Lalita-vistara*, mentioning similar sessions of the Sākyas, 'has the Sākyas-gāras in session':—॒॒॑ वास्तवं अस्यामः भीषणते राजा ददोदेन..... वास्तवं अपि ददोदते निषेद्धेत् (XII. p. 115 Bib. Ind. ed.) The *Sākyas-gāra* probably had 500 members (XII.). The significance of "Old and Young" numbers probably is that the Elders and ordinary members were both present.]

* M.P.S., 8,23.

"hear at one time" that Bhaddiya, a young cousin of the "Buddha's was the rāja; and in another passage, Suddhodana, "the Buddha's father (who is elsewhere spoken of as a simple citizen, Suddhodana Sākiyan), is called the rāja."

§ 47 The Jātaka calls the Lichchhavi rulers 'gānā-

~~Lichchhavi~~ ^{constitution} rulers' or republican rulers.¹ The constitution of the Lichchhavis to which Professor Rhys Davids has alluded is detailed in a later document, the *Attha-kathā*.² It mentions three highest officers, the President (Rājā), the Vice-President (Upārajā) and the Generalissimo (Senāpati). An early authority (Jātaka, I, p. 504) adds a fourth officer: the Chancellor of the Exchequer (Bhāndāgārikā). There is no doubt that these were the four highest administrative officers and that they composed the cabinet or executive authority. The Jātaka says that the government was located in the city of Vaisālī which had a system of triple fortifications. The rule (rājya) vested in the inhabitants (vasantānam), 7707 in number, all of whom were entitled to rule (rājūnam, 'kings'). They became Presidents (rājāno), Vice-Presidents (Upa-rājāno), Commanders-in-Chief (Senā-patino) and Chancellors of the Exchequer.³ What the Jātaka means to say is that the 7707 of the inhabitants, probably the foundation families, were the ruling class, that it is they who became (*honti*, 'become') the executive office-holders. The total population was much larger, divided in outer and inner citizens ('Vaisalians'), 1,68,000 in number.⁴ The rulers (gānā-rājās) underwent the ceremony of consecration by anointing.⁵

¹ Vin., 2, 181.

² Jātaka, IV, 148. : "Vasīlinapure gāna-rājyalokasya abhisita-pukkhivivāga"

³ Turnour, *Journal of the Asiatic Society of Bengal*, VII (1839), p. 393, et seq.

⁴ तत्र निराकार राजा कार्यो वस्त्रात् देव इत्युपरि लग्नमहामनि लग्नमात्रं भवते च [.] एतां वृत्ति वस्त्रः ; देव च लग्नमात्रं लग्नाः विनापतिष्ठो लग्नाः, लग्नाः लग्नमात्रिः J., I, 504.

⁵ Mahāvastu, Trisankutya J., ed. Stewart, I, pp. 256, 271 [MV and LV, being works of cir. 100 B.C., are not so old as the Pāli canon, but their tradition is old.]

§ 48. According to the *Attha-kathā* when the Vaisālians came to their House of Law (parliament), the tocsin used to be sounded at their House of Law¹. In the parliament of these rulers, they discussed not only matters political and military, but also agricultural and commercial.

A Buddhist book describes the *Lechchhavi gāṇa* in session appointing a *Mahattaka* or a distinguished member to be the envoy, charging him to deliver a message on behalf of the *Lechchhavis* of Vaisāli, i.e., the *gāṇa* transacted business on behalf of the whole people.²

A parody of their constitution is thus given in another Buddhist book : "amongst them (the Vaisālians) the rule of "having respect for the high, the middle ones, the oldest, the "elders is not observed ; every one considers himself to be "the rājā, 'I am the rājā, I am the rājā.' No one becomes a "follower of another." Evidently in their councils every member had an equal right of speech and voting ; and every one wanted to be the next president.³

§ 49. The President was also the highest judicial authority. There was a Judicial Minister who could be even an outsider, a paid officer.⁴ Liberty of the citizen was most jealously guarded. A citizen could not be held guilty unless he was considered so by the Senāpati, the Upa-rājā and the Rājā, separately and without dissent.

Liechchhavi safe-guards for liberty of the citizens

A careful record was kept of the decisions of the President on the 'rolls' ('Paveni-patthakān') in which the particulars of crime and punishment awarded to the citizens, found guilty, were entered. Preliminary enquiry into the case

¹ Turnour, J.A.S.B., VII, pp. 994-5.

² MV., I, 254. वैशालीना लिपिवीर्णी वचनेन.

³ Lalitavistara, ch. iii., ली-सभ्य-कह-लो दासपालिता. एक एव स्वते चक्र राजा अव राजति । न च कम्पिक्षयत्तमुपरक्षति ...

⁴ Turnour, *ibid.*

was held in the Court of the Justices (*Vinichchaya-Mahāmāttas*), who evidently were the regular court for civil causes and ordinary offences. The Court of Appeal was presided over by "Vohārikas"—'Lawyer-Judges.' The High Court had its Judges called the *Sūtra-dhāras* or 'Doctors of Law.' There was yet a council of Final Appeal, called the Court of the Eight: *Ashṭakulikas* (§ 50). Any of these successive Courts could pronounce a citizen innocent and acquit him.¹ And if all the Courts held him guilty, the matter was still subject to the decision of the members of the Executive Cabinet mentioned above.

§ 50. This description of criminal procedure of *Atthakathā* is in keeping with the general procedure of republican-system of justice as preserved in Sanskrit literature. In the opinion of the author of the *Mahā-Bhārata*, criminal justice in a republic should be administered by experts through the President (निष्ठः पच्छाते: कायः चिप्पेन प्रधानतः);² that the Elders of the *Kula* Court (= *Kulaka*) were not expected to connive at an offence. *Bhrigu*, enumerating different judicial authorities, implies that in the case of a *gāya* the deciding body was called *Kulika* and also *Kula*.³ *Kātyāyana* uses *Kula* in the sense of a jury.⁴ The *Aṣṭa-Kulikas* thus would signify a judicial council of eight members, and not, as heretofore interpreted, 'Representatives of eight clans.'⁵

§ 51. The *Videhas* and the *Lichchhavis* were, according to Buddhist documents, united in a league and they were together called the *Sampvajjis* (lit., 'the Vajjis together').⁶ The two Vajji republics,

¹ Turnour, J.A.S.B., VII., pp. 993-4.

² *Sānti P.*, Ch. 107, 27. See below, § 129.

³ *Vitramitrodaya*, p. 11. See quotation in chapter on *Pātalu* below, Ch. xxviii, § 255.

⁴ विद्युम् वाग् वरिष्ठः त्रिष्टुप्संविधान, quoted in V. M., p. 41.

⁵ Cf. Rhys Davids, *Buddhist India*, p. 22; Turnour, J.A.S.B., VII., 993n.

⁶ *Buddhist India*, p. 22.

however, were not confined to their own federation. The Lichchhavis once had formed a federation with their neighbours, the Mallas, according to a Jaina Sūtra.¹ The confederacy existed in the year when the Mahāvīra died (c. 545² or 527 B.C.). The Federal Council was composed of eighteen members, nine 'Lichchhakis' and nine 'Mallakis'.³ The members of the Federal Council are designated 'Gāna Rājās'.⁴ Probably it was to a federal council of this class that the technical term Rājakā of Amarasiṃha (§§25, 47) originally applied. These 'eighteen confederate kings' as Dr. Jacobi makes them, are placed by the Jaina Sūtra, in the Kāsi-Kosala area. At the time of the death of the Mahāvīra, the empire of Kosala was called the Kāsi-Kosala.⁵ The Jaina Sūtra is much younger in date than the Pāli Canon, and if the Jaina book has not made a mistake in its location, its description would imply that (the Federal Council was in some sort of political alliance with the Kosalan monarchy, for there is no evidence of a Kosalan suzerainty. The republics were certainly on bad terms with Magadha, and Magadha was the deadly rival of Kosala) according to the Aṭṭha-kathā, the Vaiśālians lost one great battle with Ajātaśatru, Emperor of Magadha. The leagues naturally were formed to oppose the great powers between whom they were situated.

§ 52. The composition of the Federal Council shows that the federal states had equal votes, that the federation was based on terms of equality. The Mallas were not so great a political power as the Lichchhavis, yet in the Federal Council both had evidently equal voice.

¹ *Kalpa-Sūtra*, 128.

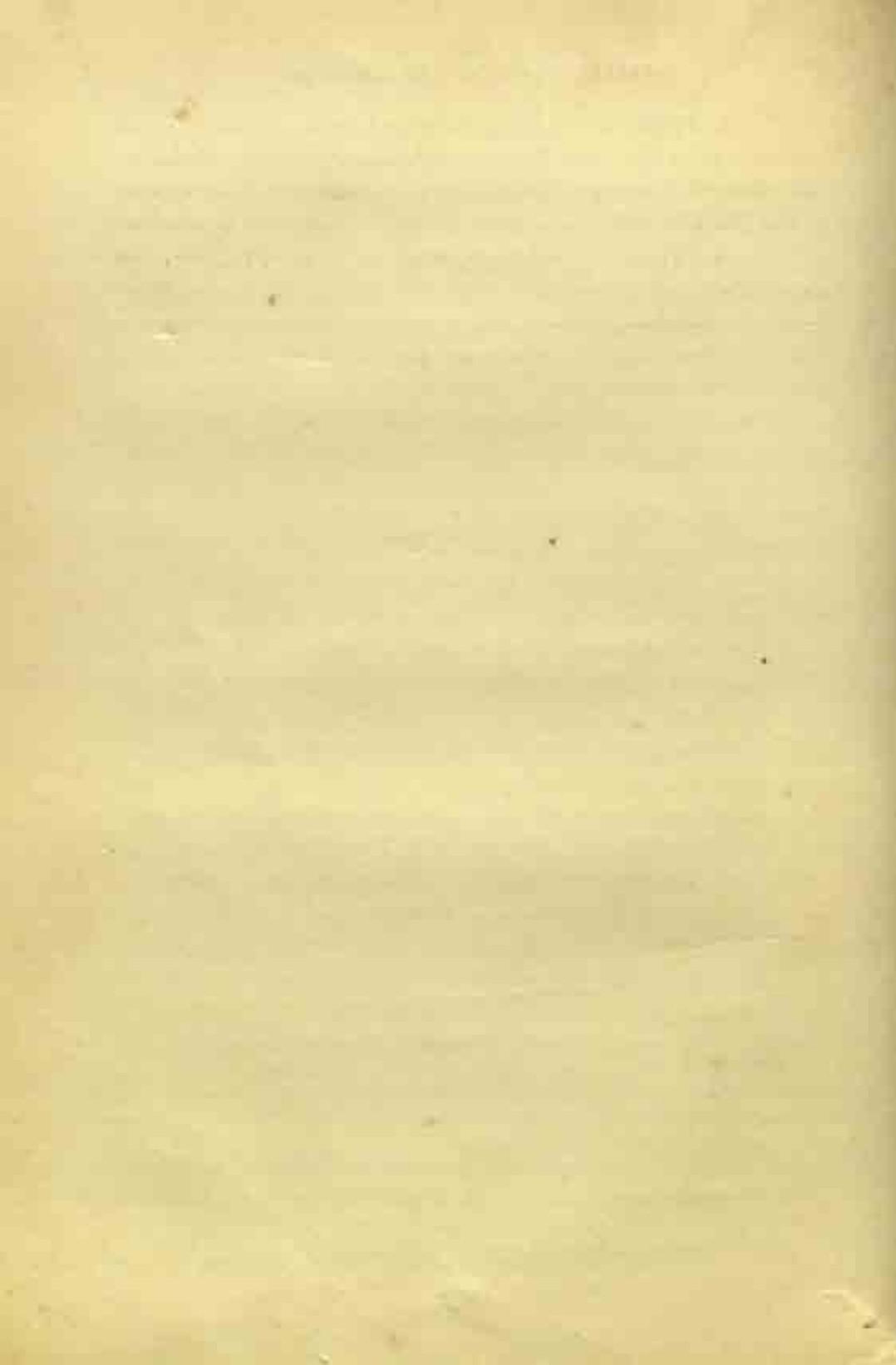
² J. BOES, I, 103.

³ S.B.E., XXII, p. 266.

⁴ Cf. *Kāsi-Kosala*, *Patañjali* (Kielhorn), II, p. 280 (2nd ed.).

The Licchhavis owing to their political importance and connection with the Buddha figure largely in Buddhist literature.¹ There are indications that the general description in the *Mahā-Bhārata* and elsewhere applied to them as much as to others. Their constitution was only a type, not an exception.

¹ See further, § 54.



CHAPTER VII

Republics in the Arthashastra (325-300 B.C.)

§53 The *Arthashastra* of Kautilya deals with King-Consul the characteristics of Saṅghas and the Republics Imperial policy towards them.¹ They were still important, although a decline had set in owing to the rise of large monarchies and Alexander's invasion, the latter having discredited small sovereignties and emphasized the importance of large States (§ 64). Kautilya divides Saṅghas, as we have already seen, into two classes. One of them was the class whose Consuls bore the title of Rājā or 'king.' As he contrasts them with the other class, he implies that the latter had no provision for this title and did not allow it. Such constitutions are known to have existed from the evidence of coins.² Amongst the former class whose rulers bore the title, Kautilya enumerates—

- (1) the Līchchhivikas,
- (2) the Vṛijikas,
- (3) the Mallakas,
- (4) the Madrakas,
- (5) the Kuṇuras,
- (6) the Kurus,
- (7) the Pāñchālas, and 'others.'

¹ Ch. XI, 376-79.

² See discussion below, ch. xvii., on the coins of the Rājanyas, the Yaudheyas, the Mālavas, the Ārjunāyanas, etc.

The Kāśikā, in connection with rule V, 3, 114 of Pāṇini,
^{Change from}
^{Monarchy to}
^{Republic} points out that Malla-s are not subject to
the rule, because they are not 'military.'¹ There is therefore agreement between
Kauṭilya and grammatical literature with regard to the character
of the Malla-s. As to the Licchhavī-s, we know from
Buddhist sources² that they called their Consul 'the Rājā.'
Apparently, Kauṭilya, by mentioning the Licchhavī-s separately, means by the term Vṛijī-s the Videha-s only.
Pāṇini gives a special rule for the formation of Madraka-s and Vṛijika-s,³ which forms we find in the Arthaśāstra.
The Kurus, according to Buddhist records,⁴ had become
weak as a kingdom, in the time of the Buddha. According to
the Mahā Bhārata, the Purāṇas and the earlier authorities,⁵ the
Kurus had been in earlier times under monarchy. Their
adoption of republican constitution must, therefore, be dated
after the Buddha and before Kauṭilya. The Videha-s also
had been in early (Vedic) times a monarchy. In the time of
the Buddha, however, the Videha-s had adopted republican
constitution. The Videha-s are treated as a republic by
Patañjali also.⁶ The Pañcāla-s in Buddhist books are
found divided into two kingdoms. But Kauṭilya mentions
them as a republic. Patañjali also finds them a republic.⁷
The change in their constitution must have come after the
death of the Buddha. The Uttara (Northern) Madras,
according to the Aitareya Brāhmaṇa, originally had a constitution
where the whole country, as opposed to a king, was
solemnized as the sovereign.⁸ The other portion of the

¹ वायुपत्रीरिद्वद्विषयः भाषा: १, p. 456.

² See above, § 47.

³ IV, 2, 131, अष्टव्यं चन् ४

⁴ Rhys Davids, *Buddhist India*, p. 27.

⁵ The Aitareya Brāhmaṇa, in giving illustrations of monarchical nations, cites the Kurus and the Pañcāla-s, Ch. VIII, 14.

⁶ See above, § 31, n.

⁷ Bk. VIII. लग्नपद्मा वस्त्रकूरव उपरमेता रथित.....तेऽधिविद्वान् ॥ १३ See below, Ch. X

Madras, or the Madras proper, in the time of Kautilya, if not earlier, had the 'king'-consul constitution.

§ 54. The political history of the Licchhavis is too well-known to be repeated here.¹ They were very powerful. They survived the Śāsunāka and the Maurya empires and helped in building up the Gupta empire.² They founded a curious constitution in Nepal which we shall have occasion to discuss later.

The Mallas do not live so long. They disappear in the time of the Mauryas, or a little later³, as a republican community, though individual Malla families rise up now and then, in Tirhut and Nepal, up to the eleven centuries and even later.⁴ The modern representatives of the Mallas are the Malla caste in the districts of Gorakhpur and Azamgarh⁵, generally given to trade. It is a common phenomenon in the career of Indian republics that when the republicans lost their political power they still retained their commercial intelligence and turned into traders.⁶ The Pāñchāla survived the Mauryas, for they are mentioned by Patañjali. But the Kurus as a state succumbed. The Kukuras, according to the Mahā-Bhārata, were a member of the Andhaka-Vishṇi league. Some of the members of the league apparently observed the 'king'-consul constitution, while others did not. The Kukuras are mentioned in inscriptions of Western India towards the close of the first century B.C.⁷

¹ As to their alleged foreign origin, the theories are hopelessly untenable; see discussion below, Ch. XXI.

² They do not figure in Katyāyana or Patañjali.

³ See Lévi, *Le Nepal*, II, pp. 210-213.

⁴ Cf. H. Panday, *J. BOR*, 1929, pp. 262-65, on modern Mallas.

⁵ Other examples are the Kshatriyas of Sind and the Punjab (the Xathruvī of the Greeks), and the Aradas of the Punjab who very likely represent the ancient Xatras.

⁶ *Ep. Ind.*, VIII, pp. 44, 60; see § 57, n.

Nation-in-arm
Republics.

§ 55. The other class of Kauṭilya's republics is illustrated by—

- (1) the Kāmbhojas,
- (2) the Surashtras,
- (3) the Kshatriyas,
- (4) the Srenis, and others.¹

This class, by implication, had no king-consul. The other chief feature of their constitution was that they emphasized on their citizens the duty to acquire military skill. In other words, they had a citizen army. Each state was a nation-in-arms. Conversely, the other class, where the 'king'-consul constitution obtained, probably had, like monarchs, a regular or hired (standing) army. The nation-in-arms class, however, did not become purely military, for their constitution also required their citizens to devote attention to industry and agriculture (*vārttāśastropajivinah*). Hence they were found rich as well as strong.

§ 56. The Kshudrakas and the Mālavas, who were the most prominent amongst these martial republics, are not mentioned by Kauṭilya. Probably they had already come under the imperial sway. The martial republics named in the Arthaśāstra are headed by the Kāmbhojas. They were in eastern Afghanistan. They are mentioned in Asoka's inscriptions as a community next to the Gandharas.² According to Yāska, their mother-tongue was Sanskrit with certain bases which seem to have been imported from the Iranian neighbours.³ They are known to Pāṇini for he gives a rule⁴ for the derivative to denote their king. This would indicate that Pāṇini is referring to a monarchy. But the special rule

¹ काम्बोज-सुराष्ट्र-विद्युत-भाद्री वार्त्ताशस्त्रीयीतिः (AS, vi. 1.160, p. 376).

² See below, ch. xvii.

³ III. 3, 4. शब्दहीनेतिकमोऽक्ष्योऽपि भाषते, कलोऽसः कलत्तमोऽसः कलनीयमोऽसः च शब्दः कलनीयोऽसः भवति विकारसम्बन्धं भाषने एव इति. Cf. the Persian root *shādan*, 'to go.' See J.R.A.S., 1911, 801.

⁴ IV. 1. 175.

and the exceptional form of the derivative raise a doubt as to whether the 'rājā' of the Kāmbhojas was a monarch or a consul. In the time of Kautilya, their constitution certainly did not admit of even a titular 'king.' The Bhojas, as we shall see hereafter, were a class of non-monarchical rulers. 'Kāmbhojas' would literally mean 'Inferior Bhojas.'

§ 57. The Surashtras (Su-rāshṭra, lit. 'good realm') were in Kathiawar. Their name still lives in modern Sorastra. They seem to have survived the Mauryan imperialism, as they figure in the inscriptions of Bala Śri (about 58 B.C.¹) and in the Junagadh inscription of Rudradaman (2nd century A. C.²).

§ 58. The other two states—the Kshatriyas³ and the Srenis⁴—appear as neighbours in Sind in the records of the Macedonian writers.⁵ The Kshatriyas are called by them Xathroi. European scholars have taken it as a caste denomination; that it is a proper name of a political body is now disclosed by the Arthaśāstra. Ptolemy also mentions the nation or community Xathroi. Various terms have been used by Classical writers to denote what seems to be Agrasrenis or the First Srenis.⁶ Apparently, the Srenis were sub-divided into internal units, and the one which came in contact with Alexander was that of the "First

¹ Pāṇini spells it as Kāmbhoja, so does Yāska. But Yāska derives it from khuj. The Rāmāyaṇa (I, 55, 2) and the Arthaśāstra have Kāmbhoja and Kāmbhōja, respectively. The former indicates Iranians or Parthian influence.

² Ep. Ind. Vol. VIII p. 44. The date is based on my own theory of chronology and identification of Vikramān with Gotamputra Śātakarī Śātyavahana (J.B.O.R.S. I, 101; *Brahma Empire (Express)*, Patna, 1914); *Modern Review*, 1914. The date assigned by other scholars to this inscription is over a century later.

³ Ep. Ind. Vol. VIII, p. 60.

⁴ Arrian, Bk. VI, ch. XV.

⁵ See McDowell, *Ancient India, Its Invasion by Alexander the Great*, p. 367. The terms are: Agasassi, Agesinæ, Aegusoni, Argesinæ etc.

Srenis."¹ Such divisions seem to have existed among the Yaudheyas, whose coins, marked "2" and "3," have been found.²

The Xathroi or the Kshatriyas seem to survive in the numerous caste called the *Sindh Khattris* (the Khattris of Sindh), a handsome race occupying the neighbourhood of the site indicated in the Greek writers as the territory of the Xathroi. The *Khattris* of the Punjab may also represent them.

§ 59. I may here point out that the translator of the *Artha-Sastra* has fallen into an error in translating the passage '*Kāmbhoja-Surāshṭra-Kshatriya-Śreny-ādayah*' as "the corporations of warriors (Kshatriyas Śreni) of Kāmbhoja "and Surāshṭra and other countries"³ The rendering is against grammar; '*ādayah*,' 'and others,' excludes the possibility of a description coming in the group just preceding. If *Kāmbhoja* is a proper name, the rest, up to '*Ādayah*,' must be proper names. The description really comes after the enumeration closed with '*ādayah*,' in *vārttā-sastropajivinah*. Both in view of our identification and grammatical considerations, the translation is unacceptable. There is yet another error to be avoided, viz., taking '*Śreni*' here to mean a guild. If *vārttā* (industry and agriculture) refers to alleged guilds (*Śrenis*), it ought to have been placed after, not before, *sastra*, as *Śreni* is the last, coming after *Kshatriya*, in the group.

¹ It is, however, not impossible that *Agrasenī* of Alexander has been abbreviated as *Sreni* by Kautilya.

² Cunningham, *Coin of Ancient India*, p. 78.

³ Shama Sastry, *Kautilya's Artha-Sastra*, p. 455.

⁴ Of the expression *Sastra-Vārttā* used by Varāha Mihira (वराह महारथवाचामित्र वार्त्तावैष्णवविजयेन्द्रः, Bī. 8, v. 32) where the two characteristics have to be taken as applying to the same communities. See also §§ 32, 33 above.

CHAPTER VIII

Hinda Republics in Greek Writers (C. 325 B.C.)

§ 60. The historians of Alexander's campaign have described a number of states as 'free,' 'autonomous,' or 'independent,' by which they mean republican. McCrindle recognises the significance of the expression 'independent' but as he was ignorant of the fact of Indian republics, he thought that it referred to 'the Indian village system': "Each of its rural units they (*Greeks*) took to be an independent republic."¹ But the Greeks never mistook a village *panchayat* for a republic; they treat the communities as states and not as village-units. They fought them, they negotiated treaties with them, they recorded details of their constitutions: the Greeks knew them too well to make a mistake of the sort suggested by McCrindle. Then, the Greeks may be trusted for their discrimination in matters constitutional. There cannot be any room for doubt or controversy if we see what Megasthenes, the Greek envoy at the court of Chandragupta Maurya has to say. He was not a passing raider like Alexander's companions but an observer of several years. He divides the country into two forms of government—monarchical and republican:—

‘They...report every thing to the king where the people have a king, and to the magistrates where the people are self-governed.’²

¹ *Invasion of India by Alexander*, p. 115, n.

² McCrindle, *Megasthenes*, Art. XII. Cl. also: “The counsellors of state...who advise the king, or the magistrates of self-governed cities, in the management of public affairs...” *Ibid.*, p. 212.

§ 61. The republican states noted by the Greek historians may be briefly surveyed here.

The Greek writers describe the *Kathaians* as one of the most powerful 'nations' of India. They were to the east of the Hydراoetes or Ravi, in the area now covered by the districts of Lahore and Amritsar. Their capital was *Sankala*. "The *Kathaians* themselves enjoyed the highest reputation for courage and skill in the art of war."¹ They along with some other republican Indians had shortly before their battle with Alexander defeated both King Poros and the King of the *Abhisaras*. The *Kathaians* are described to have formed what in Hindu tactics is called a 'śakata-vyūha' or the 'waggon-formation' against Alexander, which presented a great difficulty to his soldiers. They fought very bravely and did not submit, although they were tremendously outnumbered.² Their men and women married by choice, and their women observed the practice of *Sati*. According to Strabo, amongst them "*the handsomest man is chosen as king*."³

The 'Kathaians' have been restored by some scholars into the Sanskrit 'Kshatriyas'.⁴ This restoration is untenable. First of all the forms of words which the Greek writers give are based on Sanskrit pronunciation, and *Kathai* would be a Prākṛitic form, and, therefore, an exception. When the whole country (Punjab) used Sanskrit forms, it is unreasonable to take *Kathai* as based on a Prākṛita form. Then, it is questionable whether even from the Prākṛita of *Kshatriya* we would get *Kathai*; we would get some word like *Khattiya*.

¹ See Arrian, *Anabasis*, V. 22, II A., p. 115.

² Arrian has a tendency to exaggerate the number of the Indians and their casualties, to glorify Alexander. His figures should be always compared with those given by Curtius and Diodorus.

³ Strabo, XV. 30. See McCrindle, *Ancient India as described by Classem Writers*, p. 38.

⁴ McCrindle, *Invasion of India by Alexander the Great*, p. 347.

Excellent system of internal government; for the multitude was governed by the aristocracy, who exercised their authority "with justice and moderation" (Arrian, Bk. V 25). The description tallies with Kautilya's *Vārttāsastropajñinī*. They were prosperous by agriculture and kept themselves ready for war, fully depending on their own sword. It is unfortunate that the state has been left unnamed. Actual government vested in what the Greeks called an aristocracy. But their parliament consisted of five thousand representatives.¹ The find-spot of Yaudheya coins suggests that this unnamed state on the Beas was probably of the Yaudheyas. Each member of parliament supplied one elephant to the state army.² These Indians according to Arrian (V. 25), had elephants in greater number and of superior size and courage. As Alexander himself put it, the Macedonians had been "wont to fight only against small numbers,"³ "now for the first time" they had to face really large armies. And they refused to move an inch forward amongst the nations whose very name, according to Alexander, filled his soldiers with terror.⁴ There was this unnamed Republic which covered the land on the other side of the Beas. There was also the great army of the Nanda waiting to give reception to the Macedonian, but the immediate cause of alarm was the prospect of meeting the republic beyond the river. Alexander's army "now began to lose heart" and "they began to hold conferences" where people "positively asserted that they would follow no further."⁵ It was from the doors of the

¹ McCrindle, *I. I. by Alexander*, p. 121.

² "All the country beyond Hupanis is allowed to be very fertile..... They mention also an aristocratical form of government consisting of 5,000 Thousand Councilors each of whom furnishes the State with an elephant." Strabo, XV, 87 (McCrindle, *Ancient India as described in Classical Literature*, p. 45).

³ *IIA*, p. 224.

⁴ McCrindle, *IIA*, p. 228.

⁵ Arrian, V. 25. See McCrindle, *I. I. by Alexander*, p. 121.

unnamed republic that the campaign of Alexander assumed the form of retreat.

The large number of the members of their council is comparable with the number of the Lichchhavi-gana (§ 47).

§ 65. During this retreat Alexander came across a number of republics. In fact, all the States he met Kshudrakas and Malavas, and Sibis on his way back, down the Indus and up to the Indian frontier in Baluchistan, were republican. The most powerful amongst them were the Kshudrakas and the Malavas.¹ They are spelt by the Greeks as Oxydrakai and Mallois respectively. They were on the Hydaspes, by which the Greeks apparently mean the passage of the Jhelum after its unity with the Chenab.² The two states formed one league.³ Arrian (VI. 4) says that they were the most numerous and warlike of the Indian 'nations' in those parts. "Alexander first reached the nation called the Malloi." Near the Malloi there were their republican friends called the Siboi,⁴ whom the Jatakas and Patañjali know as the Sivis and the Saibyas.⁵ The Mallois are called a race of independent Indians (Arrian, VI. 6); their cities were along the Chenab and their capital was near the Ravi. It was in the siege of the capital or one of the cities of the Mallois that Alexander nearly lost his life. Owing to the unity of the League, the Greek writers could not decide whether Alexander's narrow escape relates to the city of the Mallois or to that of the Oxydrakai. The strength of the

¹ Cf. the Kshatriya-dvandva of the Kshudras on p. IV. 2. 45.

² Curtius, IX. 4. There was no king amongst them, only the citizens filled the highest offices (Diodorus, XVII. 96).

³ J. VI. 480; Kishlani, II. 282. The Jatakas find them connected with Sovira (IV. 401), i.e., they then occupied the same locality where the Greeks encountered them. In the age of the Jatakas they had been monarchical. For their republican coin, and subsequent migration, see § 150 below. Patañjali treats Sibi as the name of a country or state (vishaya).

army as given by Curtius, was 1,00,000. "The Macedonians lost their heart at the prospect of meeting this army." "When the Macedonians found that they had still on hand a fresh war 'in which the most warlike nations in all India would be their antagonists, they were struck with an unexpected terror, and began again to upbraid the king in the language of sedition."¹ These Indians were regarded by the soldiers as "fierce nations" who would not let them proceed without drawing their blood. The fear of the Macedonians was well justified and is attested by the account of the personal calamity of Alexander and the lamentations which followed (IIA, pp. 241-2).

§ 66 'The Greek writers with their palpable desire to magnify the glory of Alexander² would make us believe that the Kshudrakas and the Mālavas were crushed and annihilated by Alexander. But Patañjali discloses a different story. The former mentions the league as living, and one of them, the Kshudrakas, being victorious.³ The Macedonian writers themselves describe and admit their existing importance after the war. The two 'nations' sent "hundred ambassadors" who "all rode in chariots and were men of uncommon stature and of a very dignified bearing. Their robes were of linen embroidered with in-wrought gold and purple." "The gods, they said, were the authors of their submission and not fear." They were proud of their "liberty which for so many ages they had preserved inviolate." Alexander who was very vindictive against all those who had opposed

¹ Curtius, Bk. IX, Ch. IV; McCrinellis, *I. I. by Alexander*, p. 233.

² "Many fictions also have been recorded by historians concerning this accident, and Fame, receiving them from the original inventors, has preserved them to our own day, nor will she cease to transmit the falsehoods to one generation after another." Arrian, Bk. VI, Ch. 11).

"Fame is never brought to a clearness in which facts can be seen as they are. They are all magnified when she transmits them. Even our [Alexander's] own glory, though resting on a solid basis, is more indebted for its greatness to rumour than to reality." McCrinellis, *I. I. by Alexander*, p. 223.

³ पातञ्जलि धर्मकोशिका, Patañjali on P. V. S. 52, Kishorn, II, p. 412.

him, in spite of the personal suffering to which he had been subjected by these opponents, treated the ambassadors with uncommon hospitality. "He gave orders for the preparation of a splendid banquet to which 'he invited the ambassadors' ... 'Here a hundred couches of gold had been placed at a small distance of each other, and these were hung round with tapestry curtains which glittered with gold and purple'" (Curtius, Bk. IX. Ch. 7).¹ Alexander entertained them with shows at which wine flowed. And the "ambassadors were dismissed to their several homes." (Ch. 8). All this does not read like the description of a crushed enemy, but rather of one whose subordinate alliance was welcomed by Alexander after he had tested their valour. Alexander had not only to secure his rear in his retreat but had also to pacify and render confident the 'sedition' Macedonians.

§ 67. That they existed before the time of Kātyāyana as a league is proved by his *vārttika* and the comments of Patañjali on Pāṇini *Khaṇḍikādibhyāścha* (IV.2.45). The league did not exist in the time of Pāṇini as he does not provide a form for their united army. Kātyāyana supplied this, and removed what he found in his time a deficiency. Their united names did exist in the *Ganapāṭha* as it was found by Patañjali, for Patañjali says, "*Kshudraka-Mālava-śabdāḥ Khaṇḍikādīshu pathyate*," "in the *Khaṇḍikā* group '*Kshudraka-Mālava*' expression is read (found)." Patañjali quotes an old verse which holds that the *Kshudraka-Mālava* is not a *gotra* or tribal expression. It also gives a rule of Āpiśali which the author of the verse considers applicable to the *Kshudraka-Mālava* but the rule itself does not know them.²

¹ McCrinell, *IMA by Alexander*, pp. 248—51.

² Weber (HIL, p.222,a.) misunderstood the whole discussion and put the cart before the horse when he says that Āpisali regarded them as united and that therefore his successor Pāṇini lived after the union i.e., after Alexander. But both Kātyāyana and Patañjali are supplying the very want which arises on account of Pāṇini's rule—a rule

§ 68. Curtius says that to lead the united army a brave warrior of the Kshudrakas was selected, and that he was an experienced general (Bk. ix., Ch. 4).

It is important to notice the composition of the so-called *a m b a s a d o r s* who had come to conclude peace with Alexander from the two republics. These were the leading men representing their cities and provinces. "From the

composed at a time when there was no such union. Apitaki gives no rule for them, and the grammarian who composed the verse quoted by Patañjali in applying a rule of Apitaki which had no reference to the Kshudraka-Malavas. The composer of the verse knew the *sārttikas* of Kātyāyana. If this exceptional rule had been anticipated before Kātyāyana's time either by Apitaki or any one else, Kātyāyana would not have claimed the correction as he does by his *sārttika*. The whole passage is quoted here for the convenience of those who may care to follow the discussion in the original. The net result is that the league of the Kshudraka-Malavas did not exist in the time of Pāṇini, though they themselves evidently existed, and that the league was a living institution in the time of Kātyāyana and that of Patañjali. The organization thus evidently outlived the Mauryan empire.

* स्वचिकादित्यम् । ४ । १ । ५२ ॥

"स्वचिकादित्यम् इति क्रमालयत् ।"

प्रददानादिरित्येतत्त्वम् । किम् । स्वदक्षमालयत् । स्वचिकादित्य प्रयत्ने । गोपायदी उपदानम् ।
शासनाम् ।

"तीव्रादुभूतं च तदीपः ।"

नीत्यादुभूतेनावधाते न च स्वदक्षमालयत्वे वीषम् । न च शीघ्रस्तुदाटी दीर्घदृष्टेन ग्रहणे । तद्यथा ।
अन्यदसम्मुद्देशी अन्यदद्युक्तेन न यज्ञते । बाह्यकोशलीया प्रतिदृष्टेन ग्रहणे । तद्यथिता भारीति ।
"तद्यथा न ग्रहणे ॥ ५ ॥"

परिगच्छते प्रार्थना तदनिरित्ये नेत्रं तत् परिगच्छते ।

"प्राप्तं भासद्यन्ते ।"

एवं तद्विवाप्यताचार्यो भवतीष्ठ तदनिरित्येतः ।

"तथाप्राप्तस्तर्वितः ।"

एवं च ज्ञानादिष्टिराचार्येण विविद्यप्रदीप्तता ।

प्रसूरतिः कस्याद्यति । चेन्द्रो च मूर्खो चेन्द्रतः ।

समर्थोति किमर्यम् । चेन्द्रनो च मूर्ख चाप्यनाम् ।

"स्वेतापां चिकित्सकं वा ।"

प्रकाश शिवमार्योद्यमार्यम् । स्वदक्षमालयम्भास्त्राम्भास्त्रम् । तत्त्वा चूतः । चौदक्षमालयम्भास्त्रितः ।

"प्रथापाभ्यं अस्त्राम्भा ॥ ५ ॥"

"*Oxydrakai came the leading men of their cities and their "provincial governors"*" They were "entrusted with full powers to conclude a treaty." The representatives of the Malloi are reported to have said that "they were attached more than others to freedom and autonomy, and their freedom had been preserved intact from the time of Dionysius"¹ (by whom the Greeks probably meant Balarāma).

§ 69. It may be noted that the good features and fine, tall physique of these free Indians are particularly noticed by the Macedonian writers. The point is important on the question of the ethnology of Indian republics which we shall consider later (Ch. xxi).

The Mālayas were apparently on the lower course of the Jhelum after its unity with the Chenab, while the Kshudrakas occupied the higher regions.²

§ 70 Alexander met in the neighbourhood of the last
The Agro-Siegis two republics the Agrianae,³ who had mustered an army, if we believe Diodorus, of 40,000 foot and 3,000 horse. "They barricaded their narrow streets, fought with great vigour, so that Alexander in pressing the attack lost a few Macedonians."⁴

अग्रिया आपद्वाराद्वारा पूर्वोत्तरी इन्द्रधनुष क्षेत्र भरते। अब चाहे शोकाद्वारा या तद्वाराप्रभावित। तद्वाराप्रभाविता मार्गोऽस्ति । अनुच्छान तद्वारा प्रभावित या सर्वत रहते । आपका आपद्वारा । एवं तद्वारा आपद्वारा नवीकृत तद्वाराप्रभावित । उक्त पुरुषोदयम् जले आपवित् भवति त तद्वाराप्रभावित् पूर्वोत्तरधनुषक्षेत्र वापत रहते । अन्यका जात्यर्थ ॥

अग्रिया उद्दकमालवात्सेना संज्ञापाद ॥ १ ॥

अग्रिया उद्दकमालवात्सेना संज्ञामितिवक्त्वम् । उद्दकमालवी मेसा चेत् । त ना भृत् । उद्दकमालवक्त्वमिति ॥

—Kishore, vol. II, pp. 280-1.

¹ Arrias, Bk. VI, Ch. 14. McCrinell, *Alexander*, p. 154.

² *Ibid.*

³ See the view of V. Smith on the location, J. R. A. S., 1903, p. 685.

⁴ On the identification of this name see note § 58,

⁵ Diodorus, BK. XVII, Ch. 96. McCrinell, *Alexander*, p. 285.

According to Curtius when those brave fellows could not further resist the odds, they made, what we know now as Rājput *Jauhar*, of their wives and children into the flames by setting fire to their houses.¹

§ 71 European scholars have proposed their identification with the Ārjunāyanas.² But this is unacceptable on philological grounds. The name is a composite of two words, *Agra* and *Sreni*. And the main word is found in Kauṭilya in the list of republics which did not call their president Rājan and which were martial.³ There the form *Sreni* only appears; the member *Agra* shows that there were probably more than one unit in the *Sreni* (§ 58).

§ 72. The next republic mentioned by the Greeks was Ambashthas that of the Ambashthas, spelt as *Sambastoi* and *Abastamī*.⁴ "They were a people inferior to none in India, either for numbers or for bravery." Their form of government was "*democratic*".⁵ Their army consisted of 60,000 foot, 6,000 cavalry and 500 chariots. "They had elected three generals renowned for their valour and military skill."⁶

Alexander made peace with them having received fifty of the foremost citizens who had come as ambassadors "under the belief that they would be treated with all proper courtesy." It is stated by Diodorus that the embassy was sent on the Ambashthas' having "adopted the advice of their elders not to fight." This probably indicates that their democratic constitution allowed an Upper House, of Elders.

¹ Curtius, BK IX, Ch. 4, McCrindle, *Alexander*, p. 252.

² *Ibid.* p. 257. At that time the Ārjunāyanas state does not appear to have existed. It is unknown up to Panjab, and to the Malih-Bihāris which unites all other republican peoples of the locality we have been dealing with (See *Sahaparva* LII 14-16).

³ See discussion above § 53.

⁴ Diod., XVII, 102, McCrindle, *Alexander*, 222.

⁵ Curtius, BK IX, Ch. 8., McCrindle, *Alexander*, p. 252.

§ 73. The Ambashthas as a political community are mentioned by Patañjali and the Mahā-Bhārata.¹ The Purāṇas say that Ambashtha of the House of Aila founded a dynasty in the Punjab.² The Purāṇas in giving the early account know them as a monarchical people. The change in their constitution thus was from monarchy to republic like the change in that of the Sibis (§ 65 n.) The Purāṇas say the same about the Yaudheyas, that they too, along with the Ambashthas, were monarchical. But the later monumental history of the Yaudheyas is the history of a republican people. The Purāṇic data therefore must refer to the origins.³

§ 74. The next "independent nation" was the *Xathroi* Kshattriyas. This restored in Sanskrit will be *Kshattriya*. As I have said above, they are identical with the republic which bore the proper name '*Kshattriya*' as in the Artha-Śāstra. Kautilya places them together with the Śrenis and here also we find the Śrenis as neighbours to the Kshattriyas. As already suggested, the *Sindhi Khattri* caste, seem to be their modern representative. According to the division of Kautilya they did not have a king consul.⁴

§ 75. The Ossadioi were also an 'independent nation' according to Arrian.⁵ No other writer mentions them. Their proposed identification with the Yaudheyas (by Cunningham)⁶ is untenable on

¹ On Pāṇini, IV. 1. 170; cf. Kāśika, pp. 292-3. Patañjali treats Ambashtha as the name of a country or state, and its inhabitants he calls Ambashthas.

² Sāhityarakshasa, Ch XXXII, Versus 7.9, where they are placed along with the Mālavas. See also Pāṇini VIII 3. 97.

³ Parfitt, J.R.A.S., 1914, p. 277.

⁴ The peoples who were to the south of the Ambashthas are called *Sandras* by the Greek writers. (McCrindle, Alexander, p. 293). These Sindhi people are identified by Lassen (*Ind. Alt.* II, 144, 177) with Śudras. But the form brings it nearer the *Sāndras* [Sandhyavas] of the *Gp.* on P. IV, 2.4.

⁵ AS., XI, p. 376.

⁶ Arrian, Bk VI. Ch. 15; McCrindle, Alexander, p. 156; Strabo, Bk XV. Ch. 34.

⁷ Cunningham, A. S. R., Vol. XIV., p. 140.

philological grounds. They seem to be, as suggested by V de Saint-Martin (McCrendle, *Alexander*, p. 156, n.), identical with the *Vasatis* of the Mahā-Bhārata (*Sabha*, LII, 15) who appear there as neighbours of the Kshudrakas and the Mālavas and in a group commencing with the Ambashthas. Kātyāyana and Patañjali mention the 'country of the *Vasatis*' along with that of the Sibis (on P. IV. 2. 52). The *Ganapātha* (on P. IV. 2. 53) places them in the group commencing with the republican *Rajayyas* (§ 160).

§ 76. It is not certain whether the next state had a *Musikana* regal or popular constitution. Alexander's companions admired their constitution and laws. "They regard the excessive pursuit of any art, as war for instance and the like, as wickedness." (Strabo, XV. 34). The realm was reported to be the most opulent in India. The citizens took their meals in common, a practice also mentioned in the Atharva Veda.² They did not recognise the institution of slavery (Strabo, XV. 34). It is possible to recover the name of this free people from our literature. The identification, proposed by Lassen,³ with the *Mushikas* cannot stand. The *Mushikas* were below the *Sahya* or the *Vindhya*s.⁴ *Mousikanos* seems to stand for what we have in the *Kāśikā* (p. 313, on P. IV. 2. 80) as *Muchukarṇa* to denote

¹ McCrendle, *Ancient India as described in Classical Literature*, p. 41.

² नायकः विनामी भू त्वं दीर्घं रथपलः रथपलः च अन्ये वहन् वदन् एत विवेचयन्तः

संस्कृताणि १. १. १ समानी इति सुखीभासः समाने दीर्घं समानी द्रव्यम् ॥..... १. ४. १—१. ३

"Following your leader, of (the same) mind, do you not hold yourselves apart?
Do you come here co-operating, going along the same wagon-pole, speaking agreeably
to one another? I render you of the same sin, of the same mind."

"Identical I shall be your drink, i.e. common shall be your
share of food! I rule you together in the same traces....."

— Bloomfield, *S. B. E* Vol. xlii, p. 134.

³ McCrendle, *IA.*, p. 157.

⁴ Jayaswal, *Hathigumpha Inscription of the Emperor Kharavela*, *J. B. O. R. S.*, Vol. IV, p. 376.

the proper name of a country (*Mauchukarpika*). The spelling of the word is corrupt in the printed *Gaṇapāṭha*, but the *Kāśikā* reading is supported by Vardhamāna in his *Gaṇa-Ratna-Mahodadhi*¹ (IV 285) who gives it on the authority of Śakatāṅgaja. Another reading seems to have been *Muchikarṇa*² (corrupt *Suchikarṇa*, G. R. M., p. 174).

[The neighbouring states of Sambas and the Presti (probably the Prasthalas of the Mahā-Bhārata³) are also described as kingdoms]

§ 76A. The city of 'the nation called Brāhmaṇoi'
Brāhmaṇai (Arrian, VI. 16; Diodorus, XVII, CII), also mentioned as the 'country of the Brāhmaṇas' (Dio. XVII, CIII) was next reduced by Alexander. This seems to have been identical with what Patañjali calls Brāhmaṇako nāma Janapadah (II. p. 298) 'the country (state) called Brāhmaṇaka.' *Janapada* here is in the same sense as in Pāṇini and on the coins, i.e. a politically self-contained country or a state. The Greek idea of the identity of tribe and state is so strong that on account of the existence of a state the citizens are turned into a tribe as in the cases of all other independent cities and states in the Punjab and Sind, while Indian authorities, contemporary with the states in question, treat their names as derived from 'countries', e.g. Pāṇini (IV I. 168—177). In other words, the Indian view is territorial, not tribal.

This little republic showed great spirit and patriotism, and was especially marked down for revenge by Alexander. 'These philosophers,' says Plutarch in the biography of Alexander (LIX), referring to the city of the Brāhmaṇas (McCrimble, *L.A.*, p. 306) 'gave him no less trouble than the

¹ Ed. by Bīmānāsī, 1898 (Allahabad), p. 174.

² The Greeks were evidently rendering *Mauchukarpika*. The change of *ch* into *s* is regular in their renderings.

³ *Sabbhaparva*, Ch. XIV.

'mercenaries, because they reviled the princes who declared for him and encouraged the free states to revolt from his authority. On this account he hanged many of them.'

§ 77. To the south of the above there was the state of

Patala.

Patala in the delta of the Indus. Before

Alexander arrived, the whole community had

migrated to avoid submission. This preference for migration to submission was a settled practice amongst smaller Indian republics.

The Vrishnis, according to the Jātakas and the Māhā-Bhārata, left Mathurā and went to Dvārakā when pressed by Jarāsandha. The movements of the Śibis from the Punjab to Rajputana and of the Mālavas from the Punjab to Malwa were probably results of similar circumstances.

In the constitution of Patala their ruler was called *Moeres*.¹ It is evidently identical with the derivative of *Mura* of the

Ganapātha (P. IV. 1. 151), which Vardhamāna in his *Gāya-Ratna-Mahodadhi* (III. 209) takes as a ruler designation. Curtius treats him as a monarch, a confusion which seems to have been occasionally made by these writers.

Diodorus, however, gives the constitution of the state in these words: "A city of great note with a political

"constitution drawn on the same line as the Spartan; for

"in this community the command in war vested in two

"hereditary kings of two different houses while a

"Council of Elders ruled the whole state with

"paramount authority."²

The Patala of the Macedonians has been identified with Haidarabad (Sind), whose ancient name is still remembered as *Potalpuri*. It seems to be the Pātāna of the

Ganapātha (on P. IV. 1. 14) and the Pātānaprastha 'a Vāhika town' of Patañjali (P. V. 2. 104).

¹ Curtius, Bk. IX, Ch. 8, McCrimmon, *Alexander*, p. 256.

² McCrimmon, *Alexander*, p. 296. Diodorus, Bk. xvii. Ch. xiv.

³ McCrimmon, *Alexander*, p. 356.

With Patala the chapter of Hindu states closes in the history of Alexander. There were some minor communities on the frontier of Baluchistan which it would not be accurate to describe as Indian.

§ 78. Some of the states treated ambiguously by the Greeks were very likely Sampgas. We have already seen a few of this class. The state of *Phegela*¹ is probably another of them.² The name has been taken by scholars to be identical with Sanskrit *Bhaugala*, in view of the Gāṇapāṭha's *Bhaugala*³ which comes along with the republican Traigartas. Alexander's *Phegela* occupied the same region. Another such state was that of the *Glausai* or *Glaukanikoi*⁴ (Arrian) who appear to be republican. They are identical with the *Glauchukyanakas* of the Kāśikā.⁵

The major portion of the Punjab and Sind which came under the survey of the Greek writers shows only two or three monarchies, the important ones of which were the kingdoms of Poros and the Abhisātas. Otherwise the whole country was republican. This is also evident from Plutarch's (LX) account about Poros.⁶ "Alexander then not only reinstated Poros in his kingdom with the title of Satrap, but added a large province to it, subduing the inhabitants whose form of government was the republican."⁷

§ 79. Alexander's raid and retreat did not cover the whole of the Punjab. There was still the valley of the Sutlej and

¹ McCrindle, *Alexander*, pp. 121, 221, 281.

² On P. IV. 2. 80.

³ McCrindle, *Alexander*, p. 111. *Glaukanikoi* according to Aristobulus; *Glausai*, according to Ptolemy.

⁴ On P. IV. 3. 99.

⁵ Not to be identified with *Parsava*, but with the derivative of *Pura* of the *Gāṇapāṭha* on Plaṭo IV. 1. 151 which is given in the list of the Punjab and Sind ruling designations. Consult also Vārdhamāna (G. R. M.) on the word.

⁶ McCrindle, *Alexander*, p. 308.

that of the Beas in the Vāhiķa country to be traversed. The republics in those regions are to be recovered only from Indian literature. The *Taudheyas* and the *Ārattas* were in those regions, and so were also probably some of the republics mentioned in the Kāśikā which draws on ancient literature, e.g., the *Sayāndas*, the *Gopālavas*, the *Kaṇḍibijas* (Kāśikā, P. V, 3. 114, p. 456).

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CHAPTER IX

Constitutional Survey of the Hindu Republics in Greek Writers.

§ 80. In the above survey it would have been noticed that we have various constitutions. This shows that the constitutions were adjusted to the particular needs and circumstances of the people composing the states. We have for instance, the democracy of the Ambashthas. The democracy of the Ambashthas had a Second House composed of elected elders. They elected their generals also. Apparently every man in the community had direct franchise, the Greeks calling the constitution a democracy.

§ 81. Then we have the Kshudrakas and Mālavas who had no 'king' consul, as they sent 100 or 150 representatives to negotiate the treaty of peace. Evidently their constitution would not allow power to vest in one man or a small body of men. It is noteworthy that the two armies elected a common general.

§ 82. Passing to the constitution of the Kathaians ^{Elected king} or the Kathas, we find an elected 'king.' ^{President} In this state children were born to their parents as citizens first and individuals afterwards, the state deciding as to which of the prospective citizens were perfect in 'limbs and features' and which of them should be allowed to grow into manhood. (Diodorus, XCI). The Sambhatta constitution was similar. In these states, man was really a political animal. The individual existed for the state. To secure the life of the group, the individual sacrificed himself.

and his sentiments as father and mother. Probably it was due to this law that the Katha philosophers glorified a child (*Nachiketas*), offered to Death by his father, as attaining immortality.

The constitution, like that of Patala, which provided for the election of a 'king' consul, was what Kauṭilya calls a *Rājasa-bdi-n Samgha*, a republic which recognized the title of *Rājan*.¹ Such elected 'kings' also obtained amongst the Lichchhavis. The elected king was not necessarily the leader of the army. Amongst the Lichchhavis, the leadership of the army vested in another elected chief called *Senāpati* (General). An elected 'king' president was the feature of the Śākyan constitution as well.

§ 83 In the constitution of the Patalas the "council of elders" ruled. They had two so-called *Second Chambers* 'kings,' hereditary in two families, for the purposes of command in war only. Hereditary 'royal' families in republican bodies are also mentioned in the *Mahā-Bhārata*.² The Patala 'kings' were responsible to the Council which in turn was probably elected by the whole community, it being a democracy. Here we have in the Patala constitution a mixture of aristocracy and democracy.

¹ It was probably a constitution of this sort which prevailed amongst the *Kunindas*, a state whose coins were struck in the name of the king and the political community. Their king is always mentioned there as 'Amoghabhati,' 'Of unflinching prosperity,' and the same appellation appears for centuries (150 B.C. to 100 A.D.). This was an official title, and not a personal name (as wrongly interpreted by numismatists V. Smith, CCIM, Vol. I, pp. 161, 167). The leaders of the Gangas of the *Kunindas* (spelt also as *Kuninda*) are mentioned by V. Mihira, *Bh. S.* IV, 24; (कौनिन्दा राज्यपाल); xiv, 36, 33. Ptolemy has *Kunindines*; the *Vishnu P.*, *Kuninda* and the *Markandya P.*, *Kuninda*. Cunningham, CAL, 71. Their coins are found between Ambala and Saharanpur. Their proposed identification with 'Kunets' [which ought to be *Kunes*] of the Simla hills (A.S.R., XIV, p. 126) is doubtful.

² Ch. XIV below.

The ultimate political authority in all these cases rested with the *Gāṇa* or *Saṃgha*.

§ 84. As to the executive authority in these republics, ^{Executive authority} it was in some constitutions delegated to a Second Chamber or the House of Elders, while in others there are indications that it remained with the general *Gāṇa* or Parliament. According to the Greek writers the Council of Elders at Patala had the supreme authority, and the Ambashṭhas listened to the advice of their Elders. The *Mahā-Bhārata* says that the chief difficulty in the *Gāṇa* constitution is to keep a resolution of theirs secret, because their number is large. It is therefore urged that the matters of policy (*mantra*) should not be discussed by the whole *Gāṇa* and that the state policy should remain in the hands of the Leaders.¹ One set of the coins of the Yaudheyas is struck in the name of the *Mantradhāras* and the *Gāṇa*, while other coins are struck simply in the name of the *Gāṇa*. *Mantradhāras* mean the council which is vested with the authority of *mantra* or policy. The officers called the chiefs or leaders of the *Gāṇa* thus formed the Executive Body or the Cabinet. The Elders formed another body. They were like a *Second House*. They had varying powers according to individual constitutions. Amongst the Patalas; they were for all purposes the Government. In the Ambashtha *Saṃgha* they were not so. They were like the *Vriddhas* mentioned in the *Mahā-Bhārata* who advised on matters of mutual subordination and correct dealings, etc. (ch. xiv). The *Vriddhas* or *Elders* were not necessarily people old in age, though primarily age might have been the qualification. The *Mahā-Bhārata* has the expression '*Elders by knowledge*', i.e., by merit. Evidently one was elected an elder on merit.

¹ CH. XIV, below.

The discussion in the *Mahā-Bhārata* implies that some *Gāpas* or *Parliaments* did reserve in their own hands the executive policy and did not delegate it to their council or cabinet, as it says that the system is a weak point in *Gāna* constitution. Probably non-delegation of executive power was more general a trait than delegation. The Ambashṭhas and the Kshudraka-Mālavas seem to have had such constitutions. The democracies seem to have followed the non-delegation system. The government of the *city-states* in the Punjab is taken by the Greek writers to have been as a rule democratic. "At last after many generations had come and gone, the sovereignty, it is said, was dissolved and democratic governments were set up in the cities" (*Diodorus*, III, 38).¹ "Most of the cities adopted the democratic form of government, though some retained the kingly, until the invasion of the country by 'Alexander' (*Ibid.* 39).²

§ 85. The states wherein the Greeks found Executive *Aristocratic democracy* Power held by a few families on hereditary principle, although the rulers were subject to a *Gāna*, they have described as a *aristocratic*. In fact they were a mixed constitution which may be called for want of a better term, *aristocratic democracy*. Take for example, the state on the other side of the Hupanis (Beas). This had a *Gāna* or Parliament of 5,000 members. Yet it was called an aristocracy: "for the multitude was governed by the aristocracy, who exercised their authority with justice and moderation." It was according to the Greek view "an excellent system of internal government."³ The *Gāna* of 5,000 was not a direct

¹ *McGrindle, Megasthenes*, p. 38.

² *Ibid.*, p. 40.

³ *H.A.*, p. 121, *Megasthenes*, p. 67.

assembly, for only those were entitled to sit there who furnished the state with an elephant. This was the qualification, and a seat in the *Gana* was based on qualification. The population was composed of 'good agriculturists, and men brave in war.' Every agriculturist and every fighter could not have afforded an elephant. But every agriculturist and fighter presumably must have been represented. Evidently the elephant men represented the 'no elephant' men. To the class of this mixed type belonged also the Patala constitution. The hereditary 'kings' were under the complete control of the House of Elders. It was an aristocracy in form but democracy in spirit.

§ 86. The large number of the *Gana* or Parliament of 5,000 noticed by the Greeks is not without parallel in Indian literature. The Jātakas describe Vaisāli, the capital of the Lichchhavis as having 7,707 kinglets (*rājukas*). These rulers were composed of both rich and poor sorts who used to gather in the usual assembly in the House of Law on the call of tocsin. Probably all of them did not attend as they do not do in modern Parliaments.

§ 87. Hindu literature calls such aristocratic element of Hindu term for aristocratic constitution *Gana*, a *Kula*,⁴ (literally, 'family'). The Mahā-Bhārata treats 'the Kulas of rājās' as belonging to the class of *ganas*. The Artha-Śāstra refers to the *rājaka-kulas* 'ruling Kulas' or 'Kulas of rājās' as being of the nature of *Sāmpghas* (Sāṅgha-dharmins, p. 328.) The hereditary 'kings' of the Pātalas would come under this description of the *Kula-Sāmpgha*. The Law-books always treat

⁴ Amṛtāya commenting on Nāradī, 1. 7, defines *Kula* as controlled or managed by a few people (कुलसि अनिवार्यम् अधीनेता). On *grihitāni* compare the verb *pragrah*, 'to hold.'

Kulas as distinct from *Ganas* and both come therein side by side¹. *Gana*, therefore, pure and simple, had no hereditary principle and technically was of the nature of democracy. Often, there was a mixture of the two, and pure Kulas were rare. The distinction was in later times ignored.² The Jainas who founded their religious *Ganas* also founded religious Kulas.³ This Kula however was a misnomer, as the founders were celebrities and no hereditary principle could be followed. In pure Kula States 'supreme rulership' went by turns to the few families (Kulesu pachchekādhī-pachchampi).⁴

§ 88. We have concluded this brief constitutional survey of these Republics. But let us not part with this chapter of our republican polity without a few words on their general culture. Philostratus in the *Life of Appollonius of Tyana* gives the information that the *Sophoi* of Alexander were the Oxydracae and that in the time of Appollonius (about 40 A. C.) they were regarded as 'rather dabblers in philosophy than philosophers.' It seems that the Kshudrakas in Alexander's time were noted for their philosophic wisdom and were called the wise (Sophai). Similarly the Kāthas are famous in Indian literature for their Upanishadic philosophy and Vedic learning. They were followers of the Kṛishna Yajurveda, their edition of that Veda, the Kāthaka Samhitā, has come down to our times. In Patañjali's time, the Kātha recension was the ruling authority, it was recited in every

¹ *Pramitrodaya*, quotations at pp. 13 and 40.

² Kāryayana : वृष्टि द्वा अनुकूल नामः सम्भवतः (Pramitrodaya, p. 426.) "The assembly (or body corporate) of Kulas is called Gana."

³ See Pāṇigraha edited by Dr. Horaśe in *Ind. Ant.*, Vol. xx, p. 347.

⁴ Anguttara-Nikāya, 58, 1 (Vol. III, p. 76). See discussion *infra* § 91.

town as he says in his *Mahābhāshya*.³ Their law-book, the *Kārbaka-dharma-sūtra*, was also well-known, and is believed to have been the basis of the *Vishnu-smṛiti*. Their name in Hindu literature will live as long as the Upanishads live and the *Yajurveda* lives. Likewise the philosophy of the *Vṛishṇi* leader and that of his cousin Nemi are national beliefs to the present day. The *Sākyas*, although they ceased to exist by the fourth century B.C., had bequeathed the greatest religion to the world. Free constitutions seem to have given rise to free philosophies. Philosophy, politics and military training did not combine to develop a non-human type of humanity. The republics were noted for their love of music. Arrian (VI. 3) calls these Indians whom Alexander met, 'lovers of dance and song'.⁴ The musical propensities of the *Vṛishṇis* are a familiar feature in Sanskrit literature. The *Harivamśa* describes their ball and picnic (Chs. 146—7).⁵

The *Arthaśāstra* (XI, p. 376) supposes disputation (*kalaha*), on *Vidya* and *śilpa* ('science' and 'art') to be a well-known weakness in the republics.

§ 89. It has been noticed as in the case of the Sikhs that belief and polity exercise a tremendous influence in moulding the physical features of man. The republican polity of this country is another illustration of this curious law of nature. The Greeks testify to the handsome looks and dignified bearing of the Kshudrakas and Mālavas, the Saubhūtas and the Kāthas. The remarks of the Buddha who compared the handsome Lichchhavis to a company of gods⁶ go to prove the same. Krishna in the *Mahā-Bhārata* is reported to have alluded to

³ On P., IV, 3, 101.

⁴ McCrinille, *I. L. by Alexander*, p. 136. [Every nation regards the singing of every foreign nation as 'wild.' It is true now; it was true 22 centuries ago.]

⁵ R. Mitra, *Indo-Aryans*, Vol. I, pp. 420—42.

⁶ "Let those of the Bhikkhus who have never seen the Tavatīsas gods, gaze upon this company of the Lichchhavis, behold this company of the Lichchhavis, compare this company of the Lichchhavis—even as the company of Tavatīsas gods." Oldenberg and Rhys Davids, *S. B. E.*, Vol. XI, p. 32.

the handsome presence of certain Vrishpi leaders as a political asset.¹ It seems that the republicans consciously paid attention to physical culture. Thus the Saubhūtas and the Kāthas even enforced by the laws of their constitutions.² The disappearance of that physique in the land of the Lichchhavis which excited the admiration of the Buddha, is parallel to the decline of physique in modern Hellas. Features also seem to be amenable to what Aristotle called the Queen of Sciences.

¹ See appendix A.

² See on the Madras, p. 93 n.

CHAPTER X

Technical Hindu Constitutions

(from c. 1000 B.C.)

§ 90. *Gana* and *Kula* were two main divisions of the *Sāmpatha* states. Between them there were various technical classes of constitutions. Terms for them which have come down to us and their details, as far as I have been able to collect, I propose to set forth below. Let us take the oldest first.

§ 91. The *Bhaujya* constitution is noticed by the *Aitareya Brāhmaṇa*.¹ We get some light on this constitution from an unexpected quarter. The *Pāli Canon*² enumerates careers open to a *Kulaputta*. Amongst these, next to the king-consul, we have *Rathika* and *Pettanika*. Aśoka in his inscriptions, equates *Bhoja* with *Rathika* or *Rāshṭrika*.³ The commentary on the *Ānguttara Nikāya* explains the *Pettanika* as being hereditary leadership (*Sāpateya*), come down from

¹ *Ad. Br.* VIII, 14. दक्षिणा दिकि ये ते अ सततं राजनी भौजादेव निमिषितः। भौज-
नीभौजित्यात् (प्रथम...)

² यस्य कर्मचि बहुमात्रम्, कुलप्रधान प्रधाना संविहिति, यदि वा राजनी अधिकार सुदामिषितः,
यदि वा राजका प्रधानका, यदि वा सेनाप सेनापतिका, यदि वा राजनाभिषिक्तः, यदि वा
पूर्वाभिषिक्तः, ये च पनु कुलप्रधानादिपक्षः कारिति। *Ānguttara Nikāya*, Pt. III, p. 76.

³ Rock Series Proclamations V and XIII, गिर्नार रिमिटिकोनिकान इ वाचि चैत
अपरात्म (Girnar V); भौजप्रतिविक्षेप, Shahbazgarhi XIII.

forefathers.¹ The Rāshṭrikas and Bhojakas or Bhojas as opposed to Pētanikas apparently meant non-hereditary leadership. *Sapateyyam* ('together-leadership') suggests that in each case there were more than one leader. The Mahā-Bhārata also in its list of different classes of rulers mentions Bhoja as a class (*Santi*. Ch. lxvii. Sl. 54).² To this interpretation I am also led by Khāravela's inscription which describes the Rāshṭrikas and the Bhojakas with paraphernalia of sovereignty.³ Later inscriptions have Bhojas and MahāBhojas which signify higher and ordinary classes of leaders. Sovereignty rested in the Bhoja leaders. The constitution itself was called *Bhanuya* as in the Aitareya. It is note-worthy that the Bhojas, so-called after their rulers, appear in later literature as a sub-division of the Yādavas whose earlier history we find as a league of two republics, called the *Andhaka-Vṛishnis* (§§ 36-40). Now according to the Aitareya the Satvats, which is the ancient name for the Yādavas, were one of the peoples who observed the *Bhanuya* constitution.

§ 92. That this constitution prevailed in Eastern India also is probable on account of the reference in the Pāli Canon, which as a rule, does not deal with institutions of Western India.

Owing to their special constitution a people in Western India acquired the name Bhojas. This is probably a case where a nation is formed on account of its political constitution. The Andhaka-Vṛishnis were in the peninsula of Gujerat or Kathiawad. The name Bhoja or Bhanuya still

¹ वित्तार्थ शास्त्रम्. Agastya III. Indices, p. 456; again भूतानुष्ठान सूक्ष्मि commentary at p. 200.

² राजा दीक्षा विद्या चक्र

³ Jayaswal, *Hathigumpha Inscription*, J. B. O. H. S., III., p. 455

survives in modern Bhuj, the capital of an Indian state (Cutch) in the Kathiawad Agency. Gujarat is one of the most ancient seats of Bhanujya, but it is likely that the Satyavats had spread southwards, as the Aitareya places them in the south. If the author of the Aitareya was in the north of the Kuru land which he places in the Middle Country, he might locate Gujrat in the south.

§ 93. *Svārājya* is taken to be a peculiar constitution by the Aitareya Brāhmaṇa prevailing in Western India.¹ The ruler or President was called *Svarat*. It literally means "self-ruler." The Taittirīya Brāhmaṇa in praising the Vājapeya royal consecration says that a wise man (*Vidvān*) sacrifices by the Vājapeya and he obtains *Svārājya*, which it explains as 'becoming the leader of equals.' He attains 'leadership' (*jaishṛ̥hya*).² This little information shows that the *Svarāj* ruler was taken from amongst equals, and was made President, and that the selection was based upon merit for Indra who is said to have first obtained the *Svārājya* consecration (*abhisheka*) is described as having proved his merit. Evidently this refers to an election or selection to the presidency amongst the members of a *gana* or council. It should be noted that the members of the *gana* according to the Mahā Bhārata were considered to be equals (*sadrishas sarni*). According to the Aitareya this form of government prevailed amongst the Nīchyas and the Apāchyas of Western India. The Nīchyas would have occupied, as their name signifies, the low lands bordering near the mouths of the Indus, and the Apāchyas, probably, the regions immediately

¹ प्रथमं नवीनी विद्वान् देवे के च लोचानो राजानो त्रिपुष्टानो वाराणसीन विमित्याने भवति विमित्याना विद्वान्...Aitareya Brāhmaṇa, VIII, 14.

² गणेशान् वाजपेत्यन् वर्तते; वर्षगति वाराणसी; अस्ति वाराणसी वर्षगति; विमित्यान् विमित्यान् T. Brāhmaṇa, I, 3, 2, 2.

³ See below § 124.

above. In the time of the *Yajur Veda*, however, the *Svārājya* form prevailed in Northern India.¹ Later reference than the *Aitareya* for this form of constitution has not yet been met with.

§ 94. The *Aitareya Brāhmaṇa* describes the *Vairājya* as a national constitution of some of the 'nations' of the North. The locality is further defined by the words "by the side of the *Himālayas*." In the time of the *Yajur Veda* such constitution was followed in the South. This shows that this form of government was not confined only to the North but was adopted in widely different localities.² I have rendered the term, taking it literally, as "the king-less constitution."³ According to the *Aitareya* the whole country or nation (*Janapada*) took the consecration of rulership. There is no doubt that this was a real democratic constitution. By way of example the *Uttara-Madras* and the *Uttara-Kurus* are given in the *Aitareya* as observing this constitution. The grammatical literature mentions the *Madras* defined according to *dis* or direction, which signifies that there were at least two *Madras*.⁴ The *Madras* were republican in the time of *Pāṇini* and they were so up to the 4th century A. C. when the *Guptas* encountered them.⁵ It seems

¹ लग्नाद्यांशो दिक्षनक्तसे देवा चरिष्टयः etc., *S. Yajurveda*, XV. 13.

² पतेन च इच्छेतेन च यजुषेऽपि वार्तिगीमेश्वरानाम् तथादेवासुरोऽपि विजि ये केवल यदेष्विनामन् जनपदः उत्तरकूर उत्तरमदा इति वैराज्यावत्तिःमिष्टकलः विराजितवान्मिष्टकानाम् च चतुर्थः..... *Aitareya Brāhmaṇa*, VIII. 14.

"विराजितवान्मिष्टकान्मिष्टकले दुष्क चरिष्टयः etc., *Yajurveda*, XV. 11.

³ Cf. "To this word two meanings can be given: 1) without king; 2) a very distinguished king. In this passage we must take it in the first meaning; for here are the *Janapadas*, i.e., people in opposition to the king mentioned as *abhisikta* i.e., anointed, whilst in all other passages of this chapter, we find instead of them, the *rājāḥshāsh* or kings." M. Haug, *Aitareya Brāhmaṇa*, Vol. II, p. 518, n.

⁴ *Pāṇini* IV. 2. 108. अद्विष्टकः. See also the previous *Sātras*, and VII. 3. 13 *दिशोमद्रानाम्*, where the *janapadas* of the North are treated.

⁵ Fleet, *Gupta Inscriptions*, p. 8.

that the *Uttara-Madras* or the *Higher Madras* had a somewhat different constitution from that of the *Lower Madras*. Now, the *Uttara-Kurus* in later literature have passed into the region of fable and mythology, where they are noted for prosperity and life of enjoyment.¹ In the *Aitareya Brāhmaṇa*, they are a historical people like the *Madras*. Apparently they, as a separate people, disappeared in later times and the story of their material prosperity transferred them to the region of folklore, a fate very common in this country where history has been often barbarised into mythology.²

¹ Cf. *Mitaka Pañha*, Vol. I., pp. 2-3. The old *Madra* capital (§ 26) is thus described and compared with *Uttara-Kuru* about the beginning of the Christian era —

*....a great centre of trade, a city that is called *Sāgala*, situate in a delightful country, well watered and hilly, abounding in parks and gardens and groves and lakes and tanks, a paradise of rivers and mountaine and woods. Wise architects have laid it out, and its people know of no oppression since all their enemies and adversaries have been put down. Brave is its defences, with many and various strong towers and ramparts, with superb gates and entrance archways; and with the royal citadel in its midst, white-walled and deeply moated. Well laid out are its streets, squares, cross roads, and market places. Well displayed are the innumerable sets of costly merchandise with which its shops are filled. It is richly adorned with hundreds of alms-halls of various kinds; and splendid with hundreds of thousands of magnificent mansions, which rise aloft like the mountain peaks of the *Himalayas*. Its streets are filled with elephants, horses, carriages, and foot-passengers, frequented by groups of handsome men and beautiful women, and crowded by men of all sorts and conditions, Brahmins, nobles, artificers, and servants. They resound with cries of welcome to the teachers of every creed, and the city is the resort of the leading men of each of the differing sects. Shops are there for the sale of *Bamboo*, of *Kutimbara* stuffs, and of other cloths of various kinds; and sweet odours are exhaled from the bazaars, where all sorts of flowers and perfumes are tastefully set out. Jewels are there in plenty, such as men's hearts desire, and guilds of traders in all sorts of finery display their goods in the bazaars that face all quarters of the sky. So full is the city of money, and of gold and silver ware, of copper and stone ware, that it is a very mine of dazzling treasures. And there is laid up there much store of property and corn and things of value in warehouses—foods and drinks of every sort, syrups and sweetmeats of every kind. In wealth it rivals *Uttara-Kuru*, and in glory it is as *Alakananda*, the city of the gods."

² Cf. *Sabhapitam*, Ch. XXVIII. Also *Jataka*, Vol. V., p. 216; Vol. VI., p. 100 where *Uttarya-Kuru* is still a historical country located in the *Himalayas*.

§ 95. Hindu commentators failing to recognise the significance of the word *Vairājya* ('kinglessness') have fallen into the error of rendering it as '*shining condition*.' But there cannot be the slightest doubt as to the constitutional interpretation given here. Other terms of the same passage of the Aitareya do bear constitutional interpretation; and if any additional evidence were necessary, I would refer to the term as used by Kautilya who treats it as a form of government and rejects it as a bad form.¹ He, like his contemporary Greek thinkers, held democracy in contempt. According to him

'no body feels in a Vairājya Government the feeling of "mine" (with regard to the state), the aim of political organism is rejected, any one can sell away (the country), no one feels responsible, or one becoming indifferent leaves the state.'

The Jaina Āchārāṅga Sūtra² also mentions the *Vairājya* in giving different kinds of constitutions. And the Mahā-Bhārata³ notices *Virāj* as one of the official titles of ruler.

§ 96 The 'capital' of the Madras is noted though not named by Pāṇini. We know from other sources⁴ that it was Śākala which is supposed to be identical with modern Sialkot. If the identification is correct, the Śākala must have been originally the seat the *Uttara Madras*.

In the 2nd century B C, the capital was under Menander according to the Milinda Pañho. It seems that the Madras

¹ वैराज्यं एव लोकतः परमाचिन्तयः "नेत्रपदम्" इति सम्भावनः अस्मिन्दरवासि ; परतः एव जरांश विराज्यं एव विराज्यं व्युत्पत्तीति ।—Aśva-Sūtra, VIII, 2, p. 223 Mr. Shams Bhastry's translation is hopelessly confused. He takes *Vairājya* to mean "foreign rule, which comes into existence by seizing the country from its king still alive," p. 295.

² *Ayurveda Suttanta*, (Jacobi's edition) p. 82. *Vergâdî* etc.

³ राजा भीरो विराज् विराज्.....Sūti, LXVIII, 34.

⁴ *Mahābhārata*, *Karṇaparvata*, Ch. XI., XLIV.

then left their original home and migrated to lower regions where they were found still flourishing in the Gupta age.¹

§ 97. It is evident that the *Rāshṭrikas* of the West, ^{Rāshṭrika} who in Asoka's inscriptions² are in the constitution group of the Bhojas and Pitenikas, were a non-monarchical community. No king of theirs is noticed by Asoka. Kharavela also mentions them in the plural, fighting him in league with the Bhojakas, and with paraphernalia of sovereignty.³ No doubt now remains as to their republican⁴ character. As pointed out above the Pāli Canon knows and names the *Rāshṭrika* or *Ratthika* class of rulers.⁵

According to the implication of the commentary, the *Rāshṭrikas-Sāpātya* (*Sāpateyyam*) or 'board of leaders' were not hereditary.⁶ They were therefore elected. The mention in the Pāli authority goes to indicate that the *Rāshṭrika* constitution was also very probably known to Eastern India. Like the *Bhauja* this too gave a national name to the *Rāshṭrikas* of the West. The country named *Su-rāshṭra* of Western India probably owed its origin to a *Rāshṭrika* constitution. In the *Artha-Śāstra*, the *Su-rāshṭras* are a republic where no king-consul was allowed.⁷ The territorial appellations *Rāshṭrika* and *Su-rāshṭra* seem to have been derived from this republican constitution.

§ 99. The passage in the Pāli Canon noticed above places ^{Pettanika} the *Pettanikas* by the side of the *Rāshṭrikas*, and, as we have seen, the term denoted 'hereditary leaders.' Theirs appears to have been really a perverted form of the *Rāshṭrika*, or rather the *Bhauja*, form

¹ Fleet, *Gupta Inscriptions*, p. 8.

² See above § 91.

³ See ante p. 90, n. 2.

⁴ *Asuttara Nikaya*, Vol. III, LVIII, 1. See above § 91 n. 2.

⁵ *Asuttara Nikaya*, Vol. III, p. 456, where the *Pettanika*, as opposed to *Rāshṭrika*, is hereditary.

⁶ *Artha-Śāstra*, p. 376; See above §§ 55, 57.

of government, where rulers or leaders had managed to become hereditary. In the Aitareya Brāhmaṇa itself, one class of Bhojas are distinguished from the other by the expression *Bhoja pitaram* (VIII. 12) or hereditary Bhoja (literally, who himself a Bhoja would also be the father of a Bhoja). The commentary to the Ānguttara Nikāya has in one place¹ *bhuttanubhuttam bhūṣjati* (=Pettanika) which would signify a Bhoja Pettanika. The Pettanika oligarchy, or probably aristocracy, was prevalent in Western India as evidenced by Asoka's inscriptions. That it existed in Eastern India is probable, coming as it does in the Pāli passage.

§ 100. Kāntīlya discusses the constitution called *Dvairājya* in connection with the constitution *Vairājya*. He characterises the *Dvairājya*, "the rule of two," as a constitution of rivalry and mutual conflict leading to final destruction.² It should be noticed that the Āchārāṅga Sūtra also refers to this constitution and treats it as distinct from the *Gāṇa* government. This 'rule of two' was neither a monarchy nor an aristocracy. It is a constitution peculiar to the history of India. Historical instances of this constitution are known to our literature and inscriptions. Avanti in some period of Hindu history was under this constitution, for the Mahā-Bhārata relates that Avanti was under Vinda and Anuvinda, two kings ruling jointly.³ The inscriptional instances have caused much confusion to Indian epigraphists and they found no solution of the riddle. In the 6th and 7th centuries of the Christian era, Nepal was under such a constitution. Simultaneous inscriptions of the kings of the Lichchhavi family and the Thākuri family are found at Kāthmāndu.⁴ These are orders issued from two

¹ *Ānguttara Nikāya*, Vol. III, Indicus, p. 466.

² द्वयाराज्यातोऽस्यामनीष्यप्रवाहं पालुदायाभां परम्परस्तत्त्वेषां ता विनश्याणः।

—*Artha-Sāstra*, p. 323.

³ *Sabhaparvan*, Ch. 31; Ud. P. 165, etc.

⁴ Fleet, *Gupta Inscriptions*, App. IV.

places in the same capital, and the dates prove that the two dynasties were ruling simultaneously. Epigraphists not knowing the *Dvairājya* form of government could not see the real significance. They were therefore forced to suppose an imaginary divided jurisdiction. It is, however, excusable, as the idea of *Dvairājya* is so foreign to modern mind. *Prima facie* such a constitution is unthinkable and unworkable. Its working in India constitutes a unique constitutional experiment and success. The constitution in Nepal lasted for a long time. Hobbes' doctrine of indivisible sovereignty would not allow a foreign student to grasp the inscriptions of Nepal. But in India, where joint-family is a living doctrine it is explicable. Such a constitution was feasible only in a country where the juristic notion of the *Mitakshara* family could develop into a practical principle. It seems that the legal principle of joint property and joint enjoyment was transferred to the region of politics and acted upon, whereby 'conflict,' 'rivalry' and 'annihilation' could be avoided for centuries. The Nepal families were not related by blood. It was only the constitution which made them joint twins in sovereignty. The references in the *Arthaśāstra* and the *Achārāṅga Sūtra* indicate that the constitution was not a very rare thing in Hindu India.

§101. The *Arājaka* or 'non-ruler'¹ was an idealistic constitution which came to be the object of derision of political writers of Hindu India. The ideal of this constitution was that Law was to be taken as the ruler and there should be no man-ruler. The basis of the state was considered to be a mutual agreement or social contract between the citizens. This was an extreme democracy almost Tolstoian in ideal. The *Mahā-Bhārata*² from

¹ This technical *Arājaka* does not mean anarchy. For anarchy, Hindu politics uses a special term, *adisya-anayādya*, e.g., *AS*, I, 4, p. 9; Khālimpur copper plate (*EI*, IV, 248), Mann, VII, 20.

² *Sāṃkṣipṭas*, Ch. LIX. In the beginning of the Current Cycle there was no monarchy and no monarch, and there was no man appointed to executive government.

which the above description is taken, ridicules the constitution and says that the framers of this legal state found out their

In fact, there was no executive power. The rule of law and government of law was established. This government of law did not last for want of mutual confidence. Hence monarchy was introduced.

[In another place the same theory is expressed to this effect:

Subjects in the Arâjaka state becoming anarchical formed resolutions in an assembly and made laws for control of violence and crime. All the castes for the sake of confidence entered into a agreement to live by the contract. But when they were not satisfied with the working of the system they complained to the Creator who recommended them a sovereign, and a king was elected.

This occurs in Chapter LXVII. Both traditions relate to the same theory.

विद्यार्थ नराजाप्रयत्न संवेदेष्वतः ।
वदा राज्ञ समुपद्धतिं तत्प्रसंभवत् ॥
नेत्र राजाप्राजासीधं च दक्षो न दापिकः ।
पर्वतोद्देव प्रजाः समी रथलि च परमारथम् ॥
पालमाणाकाशाद्वैत्वं नरा भर्त्वं भारत ।
देवं परमुपाजम्मुसत्तानीष्ठ आवित् ॥
ते भीषणमापदा मतुजा मत्तवरम् ।
प्रतिप्रतिविमोक्षाद् वक्ष्येत्यामनीतवत् ॥
नहातो प्रतिपत्ती च भीषणाऽनरापदा ।
लीभस वशमापदा: सर्वं भरतवरम् ॥

Ch. LIX. §1. 13—17.

In Sloka 22, they appraise Brahman who writes a book on government and recommends a king (*param*).

Chapter LXVII.

दूष्टेद प्रथमते वदाजानामति चृतिः ।
वक्ष्येन्द्रिया राजा संपूर्णी भविभित्तता ॥ १ ॥
चराजकाः प्रजाः सर्वो पूर्वं विद्युरिति नः कुतम् ।
परम्परं भवत्यनो भासा इति त्वाम् ॥ २ ॥
कुरुते तासत्यत्तु समानानिति नः कुतम् ।
वाक्यरो दद्यत्यक्षी वद सामारदारिकः ॥ ३ ॥
तत्त्वं नः समयं भिर्याज्ञान्या भक्ताऽग्ना इति ।
विद्यासार्थं कर्त्तव्यं वक्ष्यामित्येष्वतः ।
तात्पादा समयं कृत्वा समयेनापत्तिर्वै ॥ ४ ॥
सहितामात्रादा अग्नुरसुखाहीः पितामहम् ।
अनीश्वरा विनश्वासो भगवद्गीतरं दितः ॥ ५ ॥

mistake when the arrangement would work no more, with the result that nobody obeyed the law without sanction; when the law would not rule, the citizens of this form of government took to monarchy. I was inclined to regard this "non-ruler" (*ardjaka*) constitution as a mere fiction of Hindu politicians who, I thought, wanted to invent it as an argument against republican theories of social contract and rule of law. But the Jaina Sūtra compels me to take it as a constitutional experiment which had been tried more than once in this country. The Sūtra mentions the form as a living institution.¹ The group where this constitution occurs is composed of all real and historical forms of government. It gives :

- (a) Non-ruler States,
- (b) Gaṇa-ruled States,
- (c) Yuvarāja-ruled States,
- (d) Two-ruled States,
- (e) Vairājya States,

(f) 'Viruddha-rajjani' or States ruled by parties.

The (c) class evidently refers to a government like the one over which Khāravela presided before his coronation (*Yovarajam pasasitam*). Legally such a period of rule was considered as interregnum. Government was probably in the hands of some council of regency, the sovereign being too young. The (f) class seems to refer to the rule of parties as in the case of the Andhaka-Vrishnis.

The Jaina Sūtra says that all these states are unsafe for a monk or a nun to go to, as they are suspicious, prone to suspect strange ascetics as political spies. We know from the

¹ Se bhikkho vā 2 gaṇapugāmā dñijāmāhe apītarā nō arāyāpi vā pugazhyāpi vā juvarāyāpi vā dorājāpi yā, verājāpi vā viruddha-rajjāpi vā, nō lādha vibhākta-santharamūshim jaṇavashim, nō cihāvratiyāde pavajjeja gāmaṇe, kovāt khyātikānam evam ; te pāpā bāla - ayam tepe tāpā cera jāra gāmaṇe, tato cūpajayām eva cūlāpugāmā dñijejā. Ayātāpugāmā (Ed. Jacobij II, 3.140).

Artha-Sastra that spies generally took the garb of sectarian ascetics.

Very small states on the doctrinaire principle of 'no man-ruler state' could have existed. There must have been Hindu Mazzinis and Hindu Tolstois to found and work such glorious but well-nigh impossible constitutions.

§ 102. Another passage in the Jaina Sutra¹ (II.1.2.2.) gives three classes of rulers: *Ugra* (*Ugga*) Ugra and Rajanaya forms of government, *Bhoja*, and *Rajanayya*, (then follow the *Kshatriyas*, *Ikshepkus*, etc). The technical, constitutional value of *Rajanayya* we have already found out. *Bhoja* also we know. *Ugra* we get from Vedic literature (§ 202 Pt. II., p. 8.)

Kerala (Malabar) is also called *Ugra*. Probably Kerala had the Ugra constitution. Kerala is reputed to have had some republican form of government. The title *Keralaputo* in Asoka's inscriptions may indicate some special form of government. The *Keralaputo* was the ruler of Kerala, but not its king. Similarly was his neighbour *Satiyaputo* of Asoka's inscriptions. The Satvats were originally on the fringe of the Deccan, and it is likely that one of their branches went further down. With Satiyaputo as a Bhoja we can take Keralaputo as an Ugra, but the identification must remain tentative until further data be forthcoming.

§ 103. It should be borne in mind that in all these classes of constitutions, the ceremony of consecration was deemed essential. Without every constitution that there was no legal state. And why so? The rulers had to take the oath of good and honest government. The ceremony was so important that in democratic republics where the whole country was supposed to rule (Vairajya), the whole country took a bhisheka

¹ उपरक्षादि वा भावक्षादि वा राजक्षादि वा वाच्याक्षादि वा इत्यामक्षादि.....

Aydriangasutam (Ed. Jacob).

consecration by a special ritual.¹ The Lichchhavis had their *abhisheka* (above p. 51, n. 2), and the Mallas had their fixed place where their rulers in taking office went through 'coronation,' ('*Mukuta-bandhana*,' 'putting on the coronet,' MPS, 6. 15) which pre-supposes *abhisheka* (§ 220 below) 'Un-anointed' ruler is a term of contempt in Hindu politics. It is to denote an unlawful ruler. It is applied to foreign tribes in the Purāṇas.²

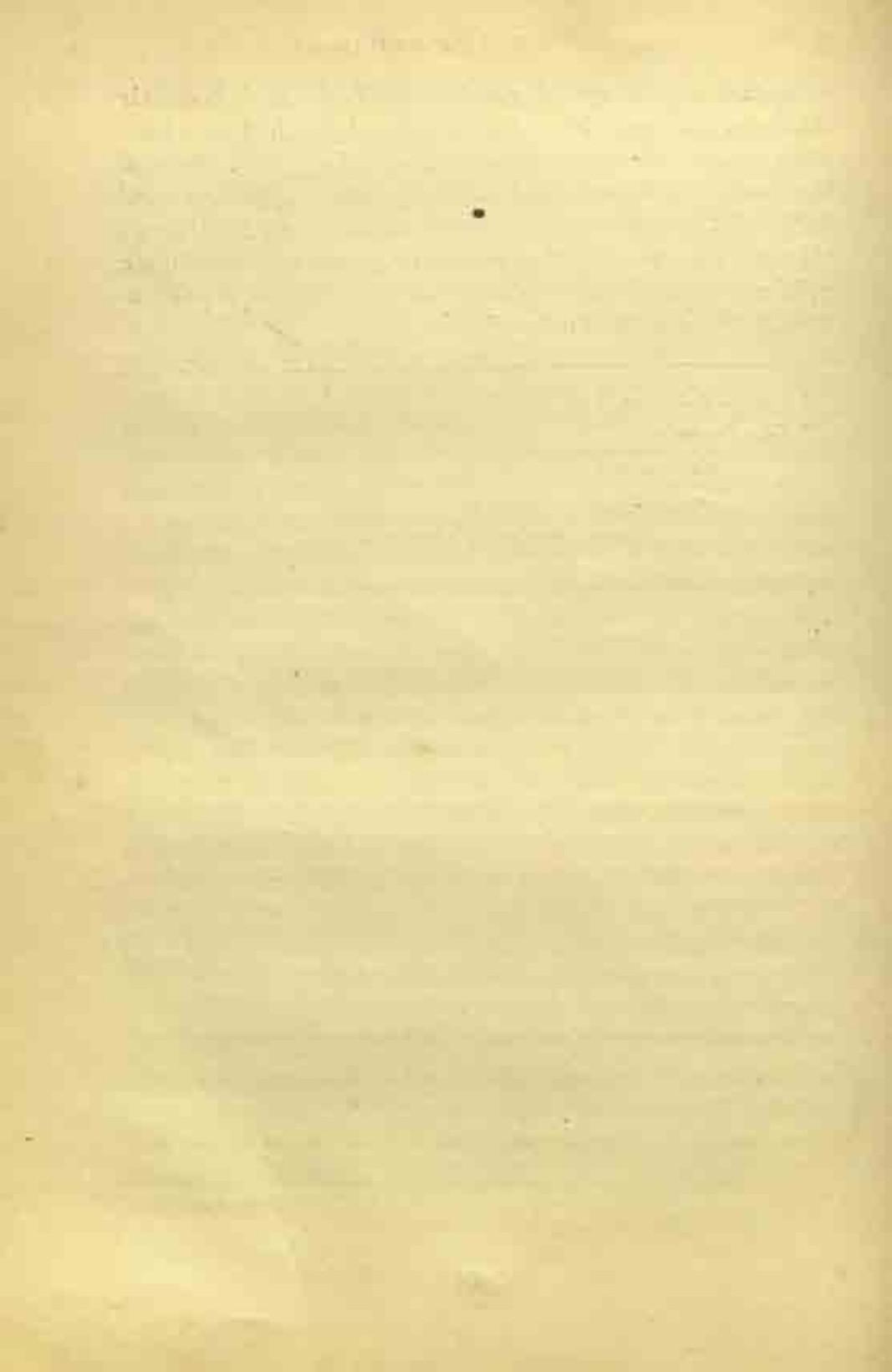
¹ *Aitareya Brāhmaṇa*, VIII. 14.

² *Vāyu Purāṇa*,—

भविष्यतीषु यदना चक्षत् कामतीयतः ।

नैव महोमिदिकाते भविष्यन्ति नरादिपाः ॥

See Pargiter's text, p. 56.



CHAPTER XI

Procedure of Deliberation in Hindu Republics

§ 104. To come nearer these republics, to come nearer their breathing life, let us try to steal a peep into their deliberations. If the curtain of the past be too heavy to be lifted, let us be satisfied only with an indirect view.

We know from the Buddhist Sūtras and the references noticed above that matters of state were discussed in the assembly of our republics. There is one single direct reference to the technical aspect of these deliberations. That one reference is of highest importance, for it puts us on the right track. The capital of the Śākyas was besieged by the king of Kosala. It is recorded that while the question of surrender was being discussed, opinion was divided. The Śākyas therefore decided to find out the opinion of the majority. And voting was done on the subject.

"So the king sent a messenger to the Śākyas, saying, 'Sirs, although I have no fondness for you, yet I have no hatred against you. It is all over; so open your gates quickly.' Then the Śākyas said, 'Let us all assemble and deliberate whether we shall open the gates.' When they had assembled, some said, 'Open them,' others advised not doing so. Some said, 'As there are various opinions, we will find out the opinion of the majority.' So they set about voting on the subject."¹

The voting resulted in favour of the proposed capitulation and the city capitulated. Now, where can we get greater details of this procedure of voting and majority? (We have seen that the Buddhist Saṅgha was copied from the political Saṅgha.) We have also seen that the example of counting

¹ Rockhill, *The Life of the Buddha*, pp. 118-9.

votes in the *Gāṇa* is directly cited by the Buddha as a guide. Therefore, if we can get at the procedure of either of the two, the political or the religious *Saṅgha*, we would be having a picture of the common type. The institutions were contemporary, and in ordinary course, technicalities of procedure of deliberations would be common to popular bodies. (But in the case of the Buddhist *Saṅgha* its foundation is known and its borrowing from the political *Saṅgha* is clear.) The procedure of the Buddhist *Saṅgha* would be nearer the procedure of the parent *Saṅgha*, the Republic. If we eliminate the religious modifications, we can restore the common type. For this I reproduce the procedure of the religious *Saṅgha*, the very rules of which show that the terms and proceedings had already become technical before they were introduced by the Great Teacher into his Brotherhood. It will give us the details of the procedure of voting and majority.

§ 104. All the members who had the right to be present,
_{Seats} were present in the assembly on seats,
placed under the direction of a special officer appointed for the purpose :

"Now at the time a Bhikkhu named Ajita, of ten "years' standing, was the reciter of the Pātimokkha "to the *Saṅgha*. Him did the *Saṅgha* appoint as seat- "regulator (*āsanapāññāpaka*, i.e., *āsanaprajñāpaka*) to the "Thera Bhikkhus."¹

§ 105. Deliberations were initiated
_{Motion} with a motion in these terms :

"Let the venerable *Saṅgha* hear me." "If the time seem
_{Resolution} "meet to the *Saṅgha*, let the *Saṅgha* do..."
" This is the motion (*Natti*, i.e., *Jñapti*, 'notice')."
After this the mover moved the matter in the form of a

¹ Account of the Congress of Vesālī, *Chullavagga*, XII, 2, 7. (*Vinaya*, S. B. E., XX, 408).

resolution (*Pratiñā*) to be adopted by the Saṅgha. All those who approved of the resolution were asked to remain silent, and those who would not approve were required to speak. In some cases the resolution was repeated thrice and then, if the assembly remained silent, it was declared as carried, and the party affected was formally informed of the resolution. I give below some instances from the *Vinaya Piṭaka* to illustrate the above description.

Here is a resolution moved at the instance of the Buddha himself:

"Let the venerable Saṅgha hear me. "This Bhikkhu Uvāla being examined in the midst of the Saṅgha with an offence, when he has denied it then confesses it, when he has confessed it then denies it, makes counter-charges, and speaks lies which he knows to be such. If the time seem meet to the Saṅgha, let the Saṅgha carry out the *Tassapāpiyyasikā-kamma* against the Bhikkhu Uvāla. This is the motion.

"Let the venerable Saṅgha hear me. This Bhikkhu Uvāla (&c., as before). The Saṅgha carries out the *Tassapāpiyyasikā-kamma* against Uvāla the Bhikkhu. Whosoever of the venerable ones approves of the *Tassapāpiyyasikā-kamma* being carried out against Uvāla the Bhikkhu, let him keep silence. Whosoever approves not thereof, let him speak.

"A second time I say the same thing. "This Bhikkhu Uvāla (&c., as before, down to) 'let him speak.'

"A third time I say the same thing (&c., as before, down to) 'let him speak.'

"The *Tassapāpiyyasikā-kamma* has been carried out by the Saṅgha against

"Uvāla the Bhikkhu. Therefore is it silent. Thus do I understand."¹

"Then the Samgha carried out the Tassa-pāpiyyasikā-kamma against Uvāla the Bhikkhu. (+. 12. 4.)"

The following is taken from the account of the Congress of Rājagṛīha, held after the death of the Buddha:

"Then the venerable Mahā-Kassapa laid the resolution before the Samgha: 'Let the venerable Samgha hear me. If the time seem meet to the Samgha, let the Samgha appoint that these five hundred Bhikkhus take up their residence during the rainy season at Rājagaha, to chant over together the Dhamma and the Vinaya, and that no other Bhikkhus go up to Rājagaha for the rainy season.' This is the resolution. Let the venerable Samgha hear. The Samgha appoints accordingly. Whosoever of the venerable ones approves thereof, let him keep silence. Whosoever approves not thereof, let him speak. The Samgha has appointed accordingly. Therefore is it silent. Thus do I understand."²

Again,

"And the venerable Mahā-Kassapa laid the resolution before the Samgha: 'If the time seem meet to the Samgha, I will question Upāli concerning the Vinaya'."

"And the venerable Upāli laid the resolution before the Samgha: 'Let the venerable Samgha hear me. If the time seems meet to the Samgha, I, when questioned by the venerable Maha-Kassapa, will give reply'."³

¹ Chullaraggo, 4. 11. 2. Trans. by Oldenberg and Rhys Davids, *Sacred Books of the East*, XX, 29.

² Chullaraggo, 11. 1. 4.

³ Ibid., 11. 1. 7.

§ 106. The rule of quorum was strictly observed. In small local societies of Buddhist monks a number of twenty formed the quorum to transact all kinds of formal acts.¹

If any business was transacted without the required number of members being present, the act was regarded as invalid and inoperative:

"If an official act, O Bhikkhus, is performed unlawfully by an incomplete congregation, it is no real act and ought not to be performed."²

The duty of gathering the minimum number of members was undertaken by one of the members:³

"Or, I will act as the securer of the number at the next meeting." Oldenberg and Rhys Davids have translated the passage (Sacred Books of the East, XIII, p. 307) as follows:

"Or, I will help to complete the quorum."

The Ganapūraka was the 'whip' to the assembly for a particular sitting.

§ 107. The procedure of moving the *natti* (*jñapti*) once and the *pratijñā* once was called *natti-dutiya*, the Two-natti-procedure; and when they had to be moved thrice, it was called *natti-chatuttha* (the Four-natti-procedure). Putting the resolution or *pratijñā* to the assembly was called *Karmavāchā* (*Karma-vach*). Now if the *natti* was moved and no *Pratijñā* formally put, or if the resolution was proclaimed and no *natti* had been moved, the act would be considered

¹ *Mahāvagga*, IX, 4, 1.

This corresponds to Patañjali's *Vinibhāṣa-Saṃgraha*, *Maha-bhāṣya*, V, 1, 2, II, p. 355 (on V, 1, 59).

² *Vinaya*, *Mahāvagga*, IX, 3, 2.

अपर्याप्त एव निरापत्ति वयमक्षमः अपर्याप्त एव न वर्त्तीये।

³ *Mahāvagga*, III, 6, 6. गणपूरको वा मनिस्तामीति।

invalid. Similarly, an act requiring a *nāttī-chatuttha* could not be lawful if the motion or the resolution was not moved for the prescribed number of times. Again, the order of the motion and resolution could not be subverted:

"If one performs, O Bhikkhus, a *nāttī-dūtiya* act "with one *nāttī* and does not proclaim a *kammavāchā* "such an act is unlawful. If one performs, O Bhikkhus, "a *nāttīdūtiya* act with two *nāttis* and "does not proclaim a *kammavāchā*... with one " *kammavāchā*, and does not propose a *nāttī*... "with two *kammavāchās*, and does not propose a " *nāttī*, such an act is unlawful. If one performs, O Bhikkhu, a *nāttī-chatuttha* act with one " *nāttī* and does not proclaim a *kammavāchā*, "such an act is unlawful. If one performs, O Bhikkhus, a " *nāttī-chatuttha* act with two (etc.)"....."

§ 108. Vote was called *Chhanda*. *Chhanda* literally means 'free,' and 'freedom' or *Votes* 'independence.' It connotes that in voting, a member was expressing his free will and choice.

Votes of the members, who were entitled to be present at the meeting but who owing to some illness *absentees* or like disability could not attend, were scrupulously collected. An omission to do this vitiated the proceedings. But such votes were rejected if objected to by the assembled members. It was optional with the members to count them but they were expected to be collected usually:

"If, O Bhikkhus, at a *nāttī-dūtiya* act not all the Bhikkhus, "... entitled to vote are present, but if the *chhanda* "of those who have to declare their *chhanda* has not been "conveyed (to the assembly), and if the Bhikkhus present

¹ *Vimaya Mahitragga*, IX, 3, 47.8. Trans. by Rhys Davids and Oldenberg, S. B. E., Vol. XVII, p. 255 n.

"protest, such an act is performed by an incomplete congregation."

"If, O Bhikkhus, at a *Nattidutya* act as many Bhikkhus as are entitled to vote, are present, but if the *chhanda* of those who have to declare their *chhanda* has not been conveyed (to the assembly), and if the Bhikkhus present protest, such an act is performed by an incomplete congregation."

§ 109. If the Samgha adopted a resolution unanimously, ^{Ballot-voting: the} the question of voting did not arise; but if ^{procedures of} majority a matter entailed a division in the opinion of the members, speeches were made and the

Procedure of Majority was observed. The opinion of the greater number (*bahutara*) decided the matter. The procedure is called *Ye-bhūyyasi kām* in Pali. The Sanskrit restoration would be *Ye-bhūyyasi kām*, 'Those (who are) most Procedure.' The voting was carried on with the help of voting-tickets which were coloured. The tickets were called *śalākās* or pins¹ and the voting was called the pin-taking (*śalākāgrāhanā*). There was a Teller, *śalākāgrāhaka*—'taker-of-the-pins,' appointed by the whole Samgha who explained the significance of the colours and took the vote either secretly or openly.

"A Bhikkhu who shall be possessed of five qualifications shall be appointed as taker of the voting-tickets, one who does not walk in partiality, one who does not walk in malice, one who does not walk in folly,...walk in fear, one who knows what (votes) have been taken and what have not been taken,

"And thus shall he be appointed

"First the Bhikkhu is to be requested (whether he will undertake the office). Then some able and

¹ S. B. E. Vol. XVII, p. 266.

² We gather from a Chinese record that these tickets were of wood.

"discreet Bhikkhu is to bring the matter before the Samgha saying:

"Let the venerable Samgha hear me.
"If the time seem meet to the Samgha, let the Samgha
"appoint a Bhikkhu of such and such a name as taker of the
"voting-tickets (etc.)....."

"By that Bhikkhu, the taker of voting tickets, are the
"votes to be collected. And according as the
"larger number² of the Bhikkhus who
"are guided by the Dhamma shall speak,
"so shall the case be decided."

"I enjoin upon you, Bhikkhus, three ways of taking votes,
"in order to appease such Bhikkhus—the secret
"method, *Gathakamp*, the whispering
"method, *Sakannajappakamp*, and the open
"method, *Vivatakamp*. And how, O Bhikkhus, is
"the secret method of taking votes? The Bhikkhu who
"is the teller of the votes is to make the voting-tickets of
"different colours, and as each Bhikkhu comes up to him he
"is to say to him thus: 'This is the ticket for
"the man of such an opinion, this the ticket
"for the man of such an opinion. Take whichever you like.'
"When he has chosen (he is to add), 'Do not show it
"to anybody.'"

§ 110. Sometime to escape many "pointless speeches"
^{pointless speeches} the right of deliberation on a matter was
^{Delegation Committee} delegated to an appointed committee who decided the question

¹ *Challangya*, IV, 9, 5, S. B. E., XX, p. 25.

² The odd number 3) of the Saibhūti (jury) who are required to sit with the Judge under Manu, VIII, 10, points to the rule of majority. It is clearly enjoined in the Artha-Sūtra, with regard to the decision of land-disputes by a jury of neighbours. Land disputes are to be decided by villageelders of the neighbourhood. If there be a division of opinion among them, the decision to prevail is of the honest majority.

परिवार वास=यामस्तुः कृपः । तेषां देवानि यम् च इव एष्योऽनुभवा वा तस्मि निष्पत्ते ॥ १ ॥

Compare also the jury of 7, 5 or 3 in the *Sulstra-sūtra*, IV, 26.

³ *Challangya*, IV, 14, 24; S. B. E., XX, p. 54; 26, p. 56.

amongst themselves and then communicated their decision to the Samgha. If the committee could not come to a decision, 'the custody of the case, remained in the hands of the Samgha' who decided it according to the Procedure-of-Majority.

"If, O Bhikkhus, whilst the case is being enquired into by those Bhikkhus, pointless (*anaggāni*) speeches are brought forth, and the sense of any single utterance is not clear, I enjoin upon you, O Bhikkhus, to settle the case by referring it (to a jury or commission)."

"And thus, O Bhikkhus, is he to be appointed. First, the Bhikkhu should be asked (whether he be willing to undertake "the office). Then some discreet and able Bhikkhu should address the Samgha thus:

"May the venerable Samgha hear me. Whilst this case was being enquired into, pointless speeches were brought forth amongst us, and the sense of no single utterance was clear. If the time seem meet to the venerable Samgha, let it appoint Bhikkhus of such and such a name on a committee. This is 'the motion,' etc."

"If those Bhikkhus, O Bhikkhus, are not able by the committee to settle that case, those Bhikkhus O Bhikkhus, ought to hand over the case to the Samgha, saying, 'We, Sirs, are not able by a committee to settle this case, let the Samgha settle it.'

"I enjoin upon you, O Bhikkhus, to settle such a case by vote of the majority."

The same principle operated when a matter was referred to a larger body :

"But if you, sirs, should not be able to do so, then will we ourselves retain the custody of the case."*

¹ *Chullavagga*, 4. IV. 19, (*Ubbahika*—Skt., *Udrakhiśi*).

² *Chullavagga*, 4. IV. 20.

³ *Chullavagga* 5. IV. 24.

⁴ *Chullavagga*, 4. IV. 18.

Again :

"Then the Samgha met together with the intention of enquiring into this legal question. But while they were enquiring into it, both was much pointless speaking brought forth and also the sense in no single speech was clear. Then the venerable Revata laid a resolution before the Samgha :

".....If it seems meet to the Samgha, let the Samgha settle this legal question by referring (it to a jury)."

"And he chose four Bhikkhus of the East and four Bhikkhus of the West.....Let the venerable Samgha hear me. During the enquiry into this matter there has been much pointless talk among us. If it seem meet to the Samgha, let the Samgha delegate four Bhikkhus of the East and four Bhikkhus of the West to settle this question by reference....The Samgha delegates four Bhikkhus of the East and four Bhikkhus of the West to settle this question by reference. Whosoever of the venerable ones...approves not thereof, let him speak. The delegation is made accordingly. The Samgha approves thereof. Therefore is it silent. Thus do I understand."

§111. A settlement by this procedure was called a "proceeding in presence" (*Sammukha-vinaya*). The delegates were regarded as lawfully representing the interests in the matter and therefore the parties were considered to be present in the discussion.

If then, O Bhikkhus, those Bhikkhus are able on the principle of representation to settle the case, that, O Bhikkhus, is called a case that is settled. And how is it settled? By the Proceeding in Presence. And what therein is meant by the Proceeding in Presence. The Dhamma is represented, and the Vinaya is represented, and the particular person is represented."?

¹ *Chullavagga*, XII, 2, 7, 8.

² C.I. V., 4, 14, 21; S.B.E., XX, p. 52.

§ 112. If once a question was decided in accordance with *Res Judicata* any of the valid procedures of the assembly, it could not be re-opened¹ "Having been once settled, it is settled for good."

§ 113. It appears from *Chullavagga*, IV, 14. 9, that a *Procedure of Censure* member was liable to the 'Procedure of Censure,' if he did not control himself in discussion and showed "contradiction, cantankerousness, and similar misdemeanours in speech."

Re-opening a settled question was also regarded as an offence. "When a legal question, O Bhikkhus, has been thus 'settled, if a disputant re-opens the question, such re-opening 'is a *Pachittiya*.'

An act of an assembly, inadequately constituted, could not be indemnified afterwards by a fuller assembly. A contrary opinion seems to have been entertained by some people. But the procedure of indemnity (*anumatikappa*) was altogether rejected by the followers of Buddhism.

§ 114. There used to be Clerks or Recorders of the House, *Clerks of the House* who without ever quitting their seats took down minutes of the deliberations and resolutions. A Buddhist suttanta, Mahā-Govinda, to which we shall have to refer again, describes a meeting of the Gods in their Hall the Sudhamma Sabha ('the Hall of Good Law'). At the four angles just outside the rows of the celestial members of the assembly and in front of the demi-gods (spectators), four recorders, each with 'the title of 'the Great King' (*Maharaja*), take their assigned seats. The four Kings became the receivers of the speeches and receivers of resolutions 'in respect of the matter,' for which the Tavatims Gods having assembled and being seated in the Hall of Good Law, deliberated and took counsel together.'

¹ *Chullavagga*, IV, 24. 25.

'They the Four Lord Clerks of the House remaining the while in their places, not retiring.'¹

The learned translator of the *Dīgha Nikāya* rightly saw in this that 'the Four Great kings were looked upon as 'Recorders of what had been said. They kept the minutes of 'the meeting.'² Now as men attribute their own institutions to their Gods, it is a simple inference that the Indians in the days of the Buddha had such Clerks of the House in their parliaments or 'Mote Halls', as Prof. Rhys Davids has already pointed out.³

'Acts of indemnity' and other 'acts' and 'laws' passed must have been reduced into writing, and we know that elaborate record of judicial business was kept by the Lichchhavis. The large body of the republican *gaṇas* necessitated the presence of more than one clerk. The members of the assembly made speeches from their seats and the Clerks near the section 'took down the words.' Evidently the Clerks of the House were men of position.

§ 115. This view captured from the fleeting past, from historical significance of the terms and procedure shows clear features of a highly developed stage, marked with technicality and formalism in language, with underlying concepts of legalism and constitutionalism of a most advanced type. This presupposes a previous experience extending over centuries. The *Jñātapi*, the *Pratiṣṭhā*, the *Quorum*, the *Salakā*, (ballot-voting),

¹ MG., *Dīgha Nikāya*, XIX, § 14. Pali Text Society's edition, vol. II, pp. 220—25.

Yen' athena devā Tāvatimśa Sudharmāya mahayam manisinnā honti manipatitā, tam atthap chintayitvā tam atthag mantayitvā vutta vachanā pi tam chattāre Mahārāja tasmin atthē honti, pachchanusītha vachanā pi tam chattāre Mahārāja issamiñ atthē honti sakkhu āsanees phita svippakantā.

² Rhys Davids, *Dialogues of the Buddha*, Pt. II. (Sacred Books of the Buddhists Vol. III.), pp. 263—4, n.

³ *Ibid.* 'There must have been such Recordaries at the meetings in the Mote Hall.'

the Procedure of Majority, the Reference, are all mentioned by the Buddha without any definition, that is, as terms already current.

§ 116. The Jātakas, which go back in date to pre-Buddhan times, do not let any doubt linger as to the existence of the procedure of voting and its use in political matters before the birth of the Śākyā Muni. In Jātaka I' (p. 399) the election of a king to the vacant throne of a city is described. All the ministers and the Nāgaras (the members of the capital assembly or the citizens of the capital) having agreed unanimously by a common voting (*ekacchchandāhutvā*) elected their new king. This was a Referendum of the whole city, and not the city assembly only, as the word for the City assembly in Pāli is Negama (see ch. xxvii, below). Referendum (**chhandaka*) of the whole city (*Sakala-nagara*) was known to early Buddhist literature on which the author of the commentary on the Jātakas drew. Chhandaka, according to the Pāli canon is *voting*, and the **chhandaka* of the whole city in a city-state would naturally mean a referendum. In any case, the reference to the election of king by a common voting is certainly pre-Buddhan in the text of the Jātaka. There is another passage in the Jātaka, Vol. II, pp. 352-3, which proves that the procedure of moving a resolution three times in political matters obtained before the time of the Buddha. The procedure is mentioned in a humourous fable; it, therefore, must have been well-known in actual life to be so mentioned. A bird is repeating a motion for the election of a rājā, evidently a republican rājā; he has done so twice and the motion was opposed by another member of the assembly: 'Wait please!' The opposer of the motion

¹ Fausböll's ed.

begged leave to make his speech which was granted on condition that the speaker should state his reasons on the principles of political science and law (*artha* and *dharma*). The speaker gave his reasons and he carried his opposition. The opposition was on the well-known republican ground : that the proposed king had not a pleasant presence. Evidently, it is a mimicry of the republican principle of election on the ground (amongst others) of good looks and presence. But the procedure which comes out of the mimicry and ridicule establishes our thesis. It was republican first and became Buddhistic afterwards.

The Buddha only adopts the procedure-rules for particular kinds of cases arising in his organization. He himself came from one of the republics and mostly lived amongst republican communities ; he was perfectly familiar with their working system and adapted it to the benefit of his own Order. His ambition was to found a large state, an empire, of his religious system (*dharma-chakra*) but the organisation he created to realise his aim was communal, fit to establish and hold only a city-state of *dharma* and not a *dharma-chakra*. The limitation was the result of early associations. Born in a republic, where political and public spirit was more intense than in contemporary kingdoms, he combined in him the capacity, the enthusiasm and the ambition, not of a quiet recluse, but of a republican chief and of a conqueror.² Unlike the normal Hindu ascetic he would hold property for his *Sangha*, he would hold meetings and pass resolutions and punish offenders.

¹ Mr. Owl.

² In personal matters also, the Buddha showed a conservatism acquired from his early associations. He was proud of his *Iksuvāka* lineage even when a recluse. He told the Brahmin Krishṇayana, who had insulted him as a *Sākyā*, that he (Krishṇayana) was descended from one of the slave girls of the *Iksuvākus*. "If you do not give a clear reply (to my charge), then your head will split in pieces on the spot." *Ambubhū Sutta*, *Sutta 20*, Rhys Davids, *Dialogues*, I, 114-115.

Throughout his spiritual achievements, he is a republican Śākyā, and his system is a constitutionalised spiritual propaganda, a Propaganda of Conquest. To achieve success in his spiritual designs, he had to perpetuate his republic of dharma (Dharma-Samgha), and to perpetuate the republic of dharma, he adopted the constitution and the constitutional procedure of the republic of politics.

CHAPTER XII

Franchise and Citizenship

§ 117. In aristocratic republics the basis of franchise was the family, i.e., the Hindu family. This is implied by the Mahā-Bhārata when it says that there is equality in the *Gana* by family (*kula*) and by birth (*jati*).¹ Equality by birth and family made up the constitutional equality inside the Hindu republic. Every free man in a *Sangha* was equal by his birth, and every family was equal, for political purposes. A passage in the Pāli Canon also takes the *Kula* as the basis of franchise.² The Buddha preaching to the sons of the Lichchhavīs says that high careers open to a *Kula-putta* or cadet of a family were these ~~he~~ might become consecrated to rulership, might become a *Rāshṭrika*, or *Pettanika*, or the *Generalissimo*, or the *President* of the Township, (*gānagāmānika*), or the *President* of the Industrial Guild (*pūgagāmānika*). It is meant that all these offices were elective and a *Kula-putta* was eligible to all these in a *Gana*-state. A sixth career is added and it is with regard to a *Kula*-state which we have already noticed above: 'Supreme rulership [over other rulers] by turns.'³ Kātyāyana the law-giver says that *gana* is the assembly of

¹ See Ch. XIV below. *Jati*, literally, 'birth,' is not caste. There were, as we have seen, all castes amongst the republics. Free birth as opposed to slave birth is probably meant by it. Cf. the Vedic *ajjida*, see below Ch. XXV.

² See above, p. 89, n.

³ गानु वृष्टिवदः; *Angulatara Nidaya*, Vol. III, p. 76.

Kulas.¹ Kula or family was thus the basis of political right and power in aristocracies and in aristocratic democracies. But it could not have been the rule in what the Greeks called democracies. There everybody was equal, of course, by birth. Birth alone must have been the basis of franchise in constitutions like that of the Kathas and the Saubhūtas where even the selection of the 'king' depended upon personal qualification and no one attached any regard to the family, and where the culture of the individual himself was the prime consideration of the State. We find in the Sākya Parliament both young and old assembled ; in the Vrishni Sangha, father, son, and younger brother, (Krishna, Pradyumna, Gada) all possessing franchise (§ 197).

§ 118. Pāṇini gives rules to form words denoting the country of origin of a man (IV. 3. 90),² or his present habitation (IV. 3. 89),³ and also to denote *bhakti* which one bears to a particular country, tribe, ruler, or holders of *janapada* (republican rulers).⁴ One of the illustrations given by Patañjali is the community of *Glauchukāyanakas* whom we know to have been a political state from Macedonian writers.⁵ As they owe *bhakti* to Gluchukāyana, they are called the 'Glauchukāyanakas.' Kātyāyana modifying one of the rules of Pāṇini introduces the republican illustrations of the Madras and Vrijis.⁶ One of Madra *bhakti* may be called

¹ कुलानि एव सम्बन्ध गणः सम्बिकोर्णितः : *Vicusmitrolopa*, p. 426.

² विद्युतमः : ४ । ३ । ८० ३

³ विद्युत विशेषः : ४ । ३ । ८२ ३

⁴ Pāṇini, IV. 3. 95-100; भासः १२५। विद्युतदिवशास्त्राद्वयः १६५। सप्तसात्त्वरूपः ॥ १० ॥ वासुदेवात् नामा तु इति ॥ १२५ ॥ गोवचिद्याक्षो वह्ने तु तु ॥ १६५ ॥ अत्यधिनो अवपदाद्य असपदेन समावेशात् वह्नेऽप्यन्ते ॥ १६५ ॥ Sūtra 96 distinguishes *loyalty* from *partiality* in the use of *bhakti*. Cf. Kāśīka (343); *achittha*, 'non-purpose' or 'non-thoughtfulness' is significant. One's weakness for milk is an '*achittha*' *bhakti*; i.e., political *bhakti* is a considered and rational condition of mind.

⁵ See above, p. 78.

⁶ On Pāṇini IV. 3. 100, वर्तवत्वं प्रक्षिप्तिर्वाचेभ्यः ॥ १ ॥ तत्त्वस्त्रावाचेभ्यः ॥ २ ॥ Patañjali; माटो भक्तिरस माटो या भक्तिरस मदक उक्त वदा सात् वालो भक्तिरस वालो या भक्तिरस उक्त वदा वालो । *Mahābhāskṛtya*, Vol. II, pp. 314-15.

Madraka and one of Vrijibhakti, Vrijika. *Bhakti* in these cases means constitutional allegiance.

Bhakti literally means 'sharing,' 'exclusion,' and secondarily 'attachment.' Separate rules to denote territorial and political *bhakti* over and above the rules to denote the country of origin or domicile of a man, suggest the idea of an artificial citizenship. By sharing Madra- or Vrijibhakti one would be called *Madra* or *Vrijika*. A *Vrijika* therefore might not have been a born *Vrijii*, and a *Madra*, a born *Madra*. It has to be noticed that Kautilya, in mentioning the king-consul republics, uses the form *Vrijika* and *Madra*. The Jaina Sūtra also uses the forms *Mallak[i]* and *Lechchav[i]ka*. The 'Vrijikas' included *Vrijis* and non-*Vrijis* owning a common *Vrijii* allegiance, which might include people originally conquered by the *Vrijis* or people voluntarily amalgamated with the *Vrijis*.

It is thus evident that the republics extended citizenship to outsiders. This will explain the enormous territorial and communal growth of the Mālavas and the Yaudheyas who covered vast expanses of land in later centuries.

[§ 119. Orientalists, both Indian and European, have based

Bhakti
to Arjuna an argument on वासुदेवाच्चनाम्यात् तु न् (IV. 3. 98)
of Pānini. It has been argued that the Sūtra
establishes the worship of Vāsudeva in and

before the time of Pānini. But the context shows that no religious *bhakti* is meant. Pānini uses the term in the sense of political or constitutional allegiance. Take for instance, the *bhakti* owed to the holders-of-janapadas in IV. 3. 100. These holders-of-janapadas were certainly not worshipped. Take again, the preceding Sūtra, IV. 3. 97, where *bhakti* to 'Mahārāja' is stated. Now nobody would contend that Mahārāja, either a man or a country, was worshipped. Then we have to take into consideration the previous Sūtras where place of origin (चर्मजन) as opposed to domicile (निवास) in connexion with the highlands, Sindhu and

Takshashilā and Salātura, etc., is discussed. There is not a trace of religious *bhakti* (devotion). Again, scholars have taken note of Vāsudeva while Arjuna who is placed along with Vāsudeva in the same Sūtra has been ignored. There is no evidence that Arjuna was deified. *Bhakti* to these two Kshatriyas is the political *bhakti*. The party loyal to Vāsudeva and the party loyal to Arjuna must have been well-known in literature like the *varga* of Vāsudeva mentioned by Kātyāyana (Kielhorn, Vol. II., p. 295). Patañjali is perplexed as to why a separate Sūtra वासुदेवार्जुनाभ्यां दुन् should have been given when there was a Sūtra coming (IV. 3. 99) which gave the same formation in case of allegiance to a Kshatriya (ruler)-name: "गोवचत्रियाख्येभ्यो बहुनं वृज़ (४.३.८८) इत्येव सिदम् । न च्छस्ति विशेषो वासुदेव-शब्दाद्धनो वा वर्जुनो वा । तदेव रूपं स एव स्वरः । इदं तस्मिं प्रयोजनं वासुदेव-शब्दस्य पूर्वनिपातं वक्ष्यामौति । अश्वा नेषा चत्रियाख्या । सत्त्वैषां तत्त्वभवतः ।" Patañjali here understands Pāṇini's IV. 3. 98 to refer to *bhakti* owed to these two as Kshatriyas (rulers) and not as deities. The cause of Patañjali's perplexity seems to be a confusion which arose by treating a Vārttika of Kātyāyana, viz., गोवचत्रियाख्येभ्यो बहुनं वृज़, as a Sūtra of Pāṇini. As a matter of fact गोवचत्रियाख्येभ्यो बहुनं वृज़ is given as a Vārttika (No. 18) to Pāṇini, IV. 2. 104 (Kielhorn, p. 296). The same rule could not be both a Vārttika of Kātyāyana and a Sūtra of Pāṇini. It has already come as a Vārttika, and by treating it as a Vārttika the sense becomes clear. Kātyāyana completes Pāṇini by giving a general rule on allegiance owed to well-known Kshatriya rulers].

CHAPTER XIII

Judicial Administration and Laws of Republics

§ 120. The Hindu law books recognise the laws of Kula States as well as those of Gaṇas¹. The Kula Court was presided over by Kulikas or aristocrats². In a mixed constitution of aristocracy and democracy we may find a Kulika Court. Such a court, as a matter of fact, we do find amongst the Vrijis, where there was a Board of Eight Kulikas to investigate into criminal cases.³ The law books prescribe that an appeal should lie from the Kula Court to the Gaṇa-Court.⁴ We can understand this provision if we take into consideration a mixed constitution. There may be a Kulika-Court there, but then it would be subject to the higher jurisdiction of the Gaṇa. The Kulikas in the Vrīji constitution were subject to the superior jurisdiction of the heads of the Gaṇa—General, Vice-King and 'King.' The Mahā-Bhārata says that it was the duty of the Kula-eldests to take notice of criminal

¹ Yājñavalkya, I, 300; II, 180. कुलानि लासः एव द्वौष अपाप्यामवदानविः ।
समानीवित्तान्दूराभाव विनेत्रं गापत्येविः ॥ १ : १४० ॥
निष्ठभावीवित्तेन दग्धु बाहुविको मवेत् ।
दीर्घपि दग्धे न दरक्षा पर्वे राज्ञसय यः ॥ १ : ११५५ ॥

See also, श्रीमद्भिरामाचार्य सहस्रः दसमधिका ; Brihaspati quoted in Viśnudvaya, p. 624
And Māni, VIII, 41 :—अतिराजपदान्वगोचरं च दीर्घपौर्वं पर्वेति ।
समीत्य कुलप्रभावं शश्वने पर्विपादवेत् ॥ १ : ४५ ॥

² Pāṭṭhapāla after whom a text is named in the Pāṭṭi Canon was a kula-putra and son of the agno-kulikas. See also, कुलिकामध्यमुखाच उर्ध्वामनिमाविशः ।

पामपौरवेष्ट आचाहुर्विद्युव विनियः ।
कुलानि कुलिकार्थेव तिदुला वृत्तिकारा ॥

Viśnudvaya, p. 11. Comm., कुलिकाः कुलं तदः ।

³ See above §§ 49–50. Cf. Kātyāyana (quoted in Viśnudvaya, p. 41), विविष्यते दावतिपदे कुलमुम्भैर्विद्युवः, where कुला = court.

⁴ See n. * at p. 124 below.

offences and that justice should be administered through the President, that is, punishment was given in his name.¹ This seems to have been done amongst the Vrijis. There were industrial organisations in a Gana² as in a monarchy. These guilds (*pūgas*) had some judicial powers. But their decisions were appealable to the Kula and Gana Courts.³

When the Ganas were conquered by, and became subject to, monarchs as in the days of the later law books (Nārada, Brīhaspati and Kātyāyana) a decision of Gana was made subject to the appellate jurisdiction of the monarch or the royal Chief Justice.⁴

§ 121. That the Ganas had their own laws is evident from the provision of the Hindu law-books which, as has been pointed out above, recognise their separate existence. It is also proved by the testimony of the Greek writers who praise the laws of Indian republics. The Mahā-Bhārata also praises their good legal system. The Liechchavis are recorded to have had a book of legal precedents.⁵

The laws of the Ganas are called by the law-books *Samaya*.⁶ *Samaya*, literally, means a decision or a resolution arrived at in an assembly (from सम् + वृत्ति = meeting), that is, the laws of the Ganas were passed in their meetings.

¹ See Ch. XIV below.

² Anguttara Nikāya, Vol. III, p. 76. See above § 117.

³ कुलय विद्याप्रवाचः गोपनिषद्यवकारिणः ।

देवासदे निधिकम् प्रतिशासनोपरा ॥

विद्याय वै विभिः कामे कुम्हेषु विवादितम् ।

संसदेऽप्यविकातं विवादात्तिवृक्षतः ॥

कुलादिन्द्रियधिकाः सम्बोधीत्याचीविकासः विवः ।

संविधानधिको वाका परम रक्षण निविदम् ॥

—Brīhaspati in Vārunitrodoya, p. 40.

All these quotations refer to a time when ganas had become subject to monarchies.

⁴ See us. at p. 123 and n.³ above.

⁵ Rhys Davids, Buddhist India, p. 22. Such books were kept in monarchies also. See Jitaka, Vol. III, p. 292. Cf. J., Vol. V, p. 125.

⁶ Nārada and Brīhaspati quoted in VM., pp. 423—425.

CHAPTER XIV

Characteristics of Republics according to the Maha-Bharata

§ 122. In Sānti-Parvan, Chapter 107 is devoted to the characteristics of the *gāṇas*. There are traces in the discussion which indicate that the characteristics given go back to fairly early times. It is nowhere contemplated that the *gāṇas* owed allegiance to monarchs, far less that they were conquered. This would relate to a period before the rise of empires.

§ 123. As the discussion is of great importance, I give below the text and translation of the entire passage.¹ Former translations are hopelessly confused, the reason being that *gāṇas* had ceased to exist long before the time of commentators, and their real significance was forgotten.

§ 124. The disquisition in the Mahā-Bhārata makes it clear that 'Gāṇa' refers to the whole body politic, the entire Political Community, and, in the alternative, the Parliament, and not to the "governing body" only (a view to which Dr. Thomas inclines, *J. R. A. S.*, 1915, p. 534). The governing body was composed of the *Gāṇa-mukhyas* and *Pradhāna* (Chiefs and President) whose jurisdiction it was to conduct affairs of the community (verse 23).² Resolutions of State were matters which remained in their hands (verse 24); they held meetings and discussed those Resolutions (25). They also saw to the administration of justice (27). Thus the executive was a distinct body inside the *Gāṇa*.

It may also be noticed that the large number which composed the *Gāṇa* is alluded to in verse 8; and the *whole* body is mentioned

¹ Asiatic Society of Bengal ed. of the M.Bh., *Sānti-parvan*, Ch. 107.

² *Gāṇa-mukhya*=*Saṅgha-mukhya*, *Artha-Śāstra*, p. 377 (31-3).

in verse 24. It was impossible to keep matters of vital policy secret on account of the large number of the *Gāya*. This was in the opinion of the Mahā-Bhārata writer a great defect in the *Gāya* constitution (8 and 24). It is thus apparent that a close body was not meant by 'Gāya'. The *Ganas* generally formed confederacies (II to 15). Learning in the *ganas* is alluded to in verse 21.

"Of the Characteristics of the *Ganas*."

गणानां हृत्तिसिद्धामि श्रोतुं मतिमतो वर ॥ 6 ॥
यथा गणाः प्रवदेन्ते न भिद्यन्ते च भारत ।
अर्हित्वं विजिगोप्तन्ते सुहृदः प्राप्नुवन्ति च ॥ 7 ॥
मेदसूक्तो विनाशोऽहि गणानामुपलक्ष्ये ।
मन्त्रमन्त्ररथं दुःखं बहुनामिति भे मतिः ॥ 8 ॥
एतदित्त्वाभ्यहं श्रोतुं निखिलेन परमाप ।
यथा च ते न भिद्येरन्तरं भे वद पार्थिव ॥ 9 ॥
॥ भौम लवाच ॥

गणानां कुलानां राज्ञां भरतसत्तम ।
दैरसन्दीपनवितो लोभामर्थी नराधिप ॥ 10 ॥
लोभमेको हि तुणुते ततोऽमर्थमनन्तरम् ।
तौ चयव्ययसंयुक्तावन्योन्यच विनाशिनो ॥ 11 ॥
चारमन्त्रवज्ञादानेः सामदानविमेदनेः ।
चयव्ययमयोपायः क्षय्यन्तौतरेतरम् ॥ 12 ॥
तत्रादानेन भिद्यन्ते गणाः संघाततुत्तयः ।
भित्रा विमनसः सर्वं गच्छत्यरिवग्नं भयात् ॥ 13 ॥
भेदे गणा विनश्येदुभित्रान्तु सुजयाः परैः ।
तत्रात् संघातयोग्येन प्रयत्नेन् गणाः सदा ॥ 14 ॥
अशोषेवाधिगम्यन्ते संघात-बल-पोषयैः ।
वाज्ञाय मैत्रोः कुर्वन्ति तेषु संघातवृत्तिषु ॥ 15 ॥
ज्ञानवृद्धाः प्रश्नसन्ति शुश्रूषन्तः परमारम् ।
विनिवृत्ताभिमन्यानाः सुखमधन्ति सर्वगः ॥ 16 ॥

धन्यिष्ठान् व्यवहारांश्च स्वापयन्तरं ग्राहतः ।
 यदावत् प्रतिपञ्चन्तो विवरेन्द्रे गणोन्माः ॥ 17 ॥
 पुत्रान् भालून् विश्वकृष्णन्तो विनयन्तरं तान् सदा ।
 विनीतांश्च प्रस्तुहणन्तो विवरेन्द्रे गणोन्माः ॥ 18 ॥
 चारमन्तविधानेषु कीषमन्त्रिचयेषु च ।
 निष्ठवृक्षान् महावाहो वर्तेन्द्रे सर्वतो गणाः ॥ 19 ॥
 प्राज्ञान् शुराक्ष्मोक्षान् गणेन्द्रे गणा नृप ॥ 20 ॥
 द्रव्यवन्तरं शुराक्ष्म ग्राहकाः ग्राहकारगाः ।
 क्षच्छ्राप्त्वा संभूदान् गणाः समारयन्ति ते ॥ 21 ॥
 कोष्ठो भेदो भयं दण्डः कर्पणं निश्चहो वधः ।
 नयत्यरिवण्डं सदो गणान् भरतसस्तम् ॥ 22 ॥
 तत्त्वान्वानवित्याप्ते, गणसुखाः प्रधानतः ।
 लोकयाता समायता भूयस्तो तेषु पार्थिव ॥ 23 ॥
 मन्त्रशुभिः प्रधानेषु चारथारित्वं कर्त्तव्य ।
 न गणाः काल्युगी भन्तं चोत्तमहैन्ति भारतः ॥ 24 ॥
 गणसुख्ये त्तु सच्चूय काये गच्छितं मिथः ।
 पृथग्मणस्य भित्यव्य विततस्य सतोऽन्यथा ॥ 25 ॥
 अर्थाः प्रत्यवसीदन्ति तत्त्वाऽन्याः भवन्ति च ।
 तेषामन्योन्यभिक्षानां स्वरक्षिमनुतिष्ठताम् ॥ 26 ॥
 निश्चहः पश्चिमेः कार्यः चित्रमेव प्रधानतः ।
 कुलेषु कलहा जाताः कुलहैकपैत्रिताः ॥ 27 ॥
 गोवस्य नायं कुर्वन्ति गणभद्रस्य कारकम् ।
 आभ्यन्तरभवं रक्षामसारं बालानो भयम् ॥ 28 ॥
 आभ्यन्तरं भव्य राजन् सद्यो भूलानि कृताति ।
 अक्ष्मात् क्रोधमोहाभ्यां लोभादाइपि व्यभावजात् ॥ 29 ॥
 अन्योन्यं नाभिभावन्ते तत् पराभव-लक्षणम् ।
 जात्या च मटशाः सर्वे कुलेन सदृशास्त्राः ॥ 30 ॥
 न चोद्योगेन दुदध्या वा रूपद्रव्येण वा पुनः ।

मे दावेष प्रदानाच मिन्दन्ते रिपुभिर्गंयाः ॥ 31 ॥
तथात् सहातसियाहुर्गचानां ग्रस्थं महत् ॥ 32 ॥

TRANSLATION.

[Yudhishthira said.] “(6) I (now) desire to hear, O Leader of the Wise, of the nature of the *ganas*: (7) How the *ganas* prosper and how they avoid (the policy of) *Bheda* [disunion employed by the enemy], O Bhārata, and (why it is,) they aspire to conquer enemies, and also gain allies. (8) Disunion, it seems to me, is the root-cause of their destruction. (Again their) difficulty is, in my opinion, how to keep the resolutions of state secret on account of (their) large number. (9) I am desirous of listening to an exhaustive discourse on this subject, O Oppressor of Enemies. Tell me also, O Prince, how they might avert disintegration.”

Bhishma said : (10) “Greed and Jealousy, O King, are the two main provoking causes of enmity amongst the *ganas*, as well as amongst the *Kulas* of *Rājās*.¹ O Noblest of the Bhāratas. (11) One (of the *ganas* or *kulas*) yields to Leagues: their dangers. avarice, then follows jealousy, and the two entailing waste and decay lead to mutual destruction. (12) They oppress one another through spies, intrigues, and military force, by employing the policy of conciliation, subsidy and division, and by applying other means of decay, waste and danger. (13) The *ganas* which form a confederacy are divided by those means; divided they become indifferent (to the common cause) and ultimately through fear they pass under the control of the enemy. (14) Thus, divided, the *ganas* would surely perish: separated, they fall an easy prey to the foe. *Ganas*, therefore, should always exert themselves through the system of confederacy.”

¹ Aristocracies like those of Patala : ‘for in this community the command in war is vested in two hereditary kings of two different houses, while a Council of Elders ruled the whole State with paramount authority.’ (Diodorus); also *Artha-Sastra*, p. 35 : कुलम् वा अपेक्षात् कुल-कुलः इव दृष्टवः ।

* Cf. *Artha-Sastra*, page 370 :—इत्युपि भिसेषतादप्याम् परिपः तामनुकाम् सुखीत सामदा नामान् । विश्वाम् (read विश्वाम्) निश्वामाम् ।

(15) "Material prosperity is won by the prowess of the confederated army; outsiders also seek the alliance of confederate entities.

(16-17) In good *gunas*, Elders-by-knowledge

Good points in gunas encourage mutual subordination; behaving with complete straight-forwardness (to one another), good *gunas* attain happiness all round. Good *gunas* prosper for they establish valid legal procedures according to the *Sastras*; and they are fair to one another. (18) Good *gunas* prosper because they discipline their sons and brothers, (members,¹ along with the younger generation) and always train them, and they accept (only) those who have been well trained.

(19) "*Gunas* prosper all-sidedly as they always attend, O thou of mighty arms, to the working of the espionage service, to the matters of policy, and to the collection of revenue to the Exchequer. (20) *Gunas* prosper because they always pay due honour to (their) officers who are wise, heroic, enthusiastic and persevering in the execution of their duties. (2) Wealthy, heroic, versed in the *Sastras*,² and accomplished in the art of weapons, *gunas* help the help-less ones (= members) across miseries and calamities.

(22) "*Gunas* fall at once into the clutches of the enemy when driven by anger, division, absence of mutual confidence (lit. fear), military violence, tyranny, oppression and executions (amongst them). Weak points in gunas and how to avoid them

(23) Hence the Leaders-of-the-*gunas* are to be obeyed through the President. O King, the jurisdiction to conduct the community should be mainly vested in them. (24) O Reducer of enemies, (the department of) intelligence and the secret

¹ In Indian guild and caste associations even to this day, members address each other *brother*, which denotes equality.

² This is a clear reference to the learning and cultivation of thought amongst the *gunas*, an information which we have gathered from other sources as well.

of the resolutions of state should remain in the hands of the Presidents. It is not advisable that the whole body of the *ganas* should know those resolutions, O Bharata. (25) The Leaders of the *ganas* having assembled should adopt measures ensuring the welfare of the *Ganas*.

"The course is otherwise of a *Gana* which remains aloof from others, has severed itself (from the confederacy), or which is (in) strained (relations with others). (26) Wealth dwindles down and misfortune follows on account of their division and on their falling back on their individual resource. (27)

"Criminal justice should be administered promptly and by men learned (in law), through the President. If disputes arise in the *Kulas* and the Elders of the *Kulas* remain indifferent, (28) they destroy the race (*gotra*) and dissolve the *Gana*.

Internal danger "The internal danger is to be guarded against, the external one is insignificant. (29) For the internal danger, O King, is destructive of the very foundations in no time. (30) When (the members of a *Gana*) cease to discuss amongst them on account of uncalled-for anger, on account of foolishness, or on account of natural avarice, there is the symptom of discomfiture.

Equality in gana "There is universal equality by birth (in the *Ganas*) and also there is equality by *Kula*.¹ (31) They and its effect cannot be broken up by prowess or cleverness, nor again by temptations of beauty.² They can be broken up by enemies through the policy of division and subsidy only.

(32) "The great safety of the *Ganas* therefore is considered Confederacy recommended to lie in (the maintenance of) a confederacy only."

¹ *Kula*=family of *rishi*, referred to above in verse 10; or, family as a unit, as opposed to individuals. The distinction is still maintained in our social phraseology *shar phiki* and *patti phiki*, 'per household,' and 'per head' (lit. per turban=every male member). More likely it refers to equality amongst aristocrats, otherwise it would be illogical after the mention of the universal equality by birth.

² विद्युतेष्व.

CHAPTER XV

Formation of New Republics

<sup>New Religious
gurus</sup> § 125. Confining our attention to the period of the sixth and fifth centuries B.C., we not only find the Buddhists but also the Jainas founding religious corporations in the very terms of politics. The Jaina-sūtras show individuals founding new gāṇas and Kulas which sometimes take the name of the founder and sometimes that of the place, e.g., *Godāsa Gāna* founded by Godāsa, the *Uttara Valissaha Gāna*, founded by Uttara and Valissaha conjointly, the *Uddeha Gāna* founded by Rohana, the *Indrapūraka kula* founded by Karmardhi.¹ Likewise we know of schisms in the Buddhist Saṅgha, and we know also of the formation of new Saṅghas. The phenomenon of new foundations is not confined to the history of our religious 'republics.' The Mahā-Bhārata points out the great danger of disunion and schisms in republics. The authors of the Mahā-Bhārata were probably aware of such political breaches. The two Mallas² and the two Madras were probably results of this propensity.

<sup>Historical instances
of new republics</sup> § 126. Apart from disruptive instances, we have instances of the formation of entirely new republics. The Kurus and the Pañcālas who had been under monarchies according to Vedic literature³ and the Jātakas, adopt republican form of government

¹ Hoernle *Ind. Ant.*, XI. 240, XX. 347.

² The lower Mallas are called Dahipura Mallas in the *Sobhāparva*, (Ch. XXXI. 12) which places the higher Mallas next to Kosala (XXX. 3.)

³ See below § 198, Pt. II, p. 4.

about the fifth or the fourth century B.C. As we have seen they are described as republics in the Artha-Śāstra of Kautilya. Another instance, which has been already pointed out by Prof. Rhys Davids, is the change of constitution of the Videhas.¹ They had been formerly under monarchy according to Vedic literature and the Jātakas. Megasthenes states that republican form of government was thrice established and thrice changed into monarchy.² This tradition would have been current in one of the principal seats of monarchy of the Doab where ancient chronicles had been kept.³

§ 126. We have, though a little later in age, yet certainly reflecting earlier established notions, republican ^{Artificial stage} coins struck either in the name of the Gāna, or of the country, and in one instance,⁴ the gana being described as the Protector (*trāta-sy*). We have thus reached the artificial country or territorial nation and abstract government. We find the Arjunāyanas named after one man, the founder 'One of the family of Arjuna (*Arjunāyana*).⁵ The national or the tribal basis had thus ceased to work fairly early, a basis which every ancient republic in sister races outside India was built upon and which also greatly operated in the establishment of the earliest republics in India as well, as implied by the references in the Mahā-Bhārata to the Vrishnis and probably to the word *gotra* in Chapter 107 of the Śānti-parvan.

The recognition of the system of naming a corporate association after the founder or president helps us in investigating the origins of our republics. The village corporation was named after the grāmāṇī,⁶ Vedic charanas were named after

¹ *Buddhist India*, p. 26.

² Mr. Criddle, *Megasthenes*, p. 203.

³ The Vrishni Coin noticed above.

⁴ See *Gp.* on Pāṇini, IV. 2-33.

⁵ See above, p. 15, n.

founders, religious bodies took the names of their first organisers, and so did many of our republics.

As remarked (IV. 2. 53.) above, the constitution of the Vedic period was monarchical. Megasthenes also, as we have seen, notes the Hindu tradition current

Republican—a post-tribal period in India

in the fourth century B. C. that after monarchy

came the republican form. All these data indicate that the republican system is post-Vedic and artificial, that it is post-tribal and philosophic. Take also the names of technical constitutions: *Vairājya*, literally 'kingless-system,' *Svārājya*, 'self-ruling (system),' *Bhaujya*, 'temporary rulership (system).' These names are not derived from tribes; it was not that the tribal names gave names to forms of government. The names of constitutions are artificial, philosophic. The tradition that there was first monarchy is supported by the Vedas, the tradition that monarchy was rejected and democratic forms of government set up is supported by the Aitareya Brähmana.

§ 127. Again, in view of the above conclusion, take the

Artificial political 'tribes,' not ethnic tribes tradition of the Purāṇas that Yaudheya

and Madra, two cadets of a monarchical house in the Middle Country, went out to the Punjab and founded states called after their names. This Purāṇic history is in full agreement with known facts: corporate institutions were named after founders. The Madras and the Yaudheyas thus were not tribes, but states and artificial, 'political tribes,' like the artificial, religious Sākya-putras. It was the state in these two cases which gave the name to the citizens, a name which was artificially tribal, or in modern phraseology a name which denoted Political Nationality as opposed to what we may call tribal nationality. In the light of this discussion, we can understand the remark of the ancient grammarian (probably Vyādi) quoted by Patañjali: 'Kshudraka-Mālavas are not *gotra* names,'¹ i.e., family

¹ See above p. 71, n.

names.) Like the Madras and Yaudheyas these were political nations, members of states called after two personal names. We have the additional evidence of Pāṇini that martial states had men of all castes not one *gotra* or tribe. The *Rājaka* democracy also, according to the *Mahā-Bhārata*, was not based on tribal but legal and communal basis. (Many more of the republics had originated like the Yaudheya and Madra, Mālava and Kshudraka, under purely non-tribal conditions.) The later states (Ch. XVIII) like *Sālañkāyana*, *Arjunāyana* and *Pushyamitra* bearing personal names and names of recent origin further illustrate the practice.

§ 128. At the same time it cannot be asserted, as already stated, that no tribal element is to be found in any of the Hindu republics. Basis of every organization state has been in all ages and in all climes, to a great degree ethnic—tribal or national. The real question is whether a state-organization is yet tribal—primitive, habitual and customary, or it is the outcome of intelligent thinking, of theories, of conscious experience and experiments. The stage when State is felt to be based on contract and the ruler is regarded to be a servant of the ruled and when political loyalty (§ 118—119) is even open to strangers, is a high water-mark of constitutional development. Voting and ballot-voting, motion, resolution and legislation, legalism and formalism in procedure of deliberation, are other indices of that stage.

Constitutions gave distinctive marks to individual political community and converted it, so to say, into artificial tribes. It, therefore, becomes very difficult to distinguish between real tribes and artificial tribes, the ethnic *gotra* and the political *gotra*. Probably the early *Sātvats* were originally a real tribe as the description of the *Vrishnis* and *Andhakas* in the *Mahā-Bhārata* would indicate. But the 'Country of Rājanya (Elected Ruler)', *Rājanya-Janapada*, was evidently a political tribe, a

political community, a creation of constitution? So was the 'Mahārāja-Janapada.' *Janapada* in such cases becomes a political unit, probably a city-state. The Rāshṭrikas and Bhojas were, likewise, creations of constitution. The Kathas, on the other hand, might have been originally a tribe, [as Patañjali's¹ expression *Kathā-jātiyāḥ* may denote. *Jāti*, however, may be a secondary character. *Birth* (*Jāti*) in a *gana*-state was deemed to confer equality in citizenship on a free man. *Kathā-jātiyas* and *Katha-desiyas* may thus signify only 'men born in the Katha country,' 'men of the Katha-country,' and the Katha-country and Katha-state might have been called after one Katha, the political founder. The other examples of Patañjali, go to support this view, viz., Karaka-jātiyas, Karaka-desiyas, Sraughna-jātiyas, Sraughna-desiyas. Srughnas and Karaka were both place-names, not tribe names. Karaka was evidently derived from a river, e.g., in Pāras-kara (trans-Kara district). *Jāti*, here and in Pāṇini, VI. 3. 41, very likely means 'birth', not caste or nation.] At the same time it is not incompatible with the advanced stage of constitution-making that a community which had been originally a tribal unit and still retained traces of its former organization, should adopt an advanced constitution. But to call all these republics tribal organizations, or 'tribal republics' would be unscientific. Every state in ancient Rome and Greece was 'tribal' in the last analysis, but no constitutional historian would think of calling the republics of Rome and Greece mere tribal organizations.

¹ On P. VI. 3. 42; Kielhorn, III, p. 157.

CHAPTER XVI

A Retrospect of the Period of Rise

§ 128. Thus we find Hindu republics existing and flourishing

Aitareya Brähmana
to Kautilya

as early as the age of the Aitareya Brähmana.

Ancient Hindus had already developed technical constitutions of various classes with special procedures of *abhisheka* for each class. They must have experimented in those systems for some centuries before the composition of the Aitareya Brähmana. Now the date of this Vedic work is to be regarded as *cir.* 1000 B.C. It knows King Janamejaya, son of Parikshit whom it mentions towards its end. The history of the *Uttara Kurus* also points to an early date of the Brähmana. The *Uttara Kurus* in later Vedic literature become a mythological people with a mythological country, while in the Aitareya, as we have already seen, they are a historical community. According to the Aitareya, the greater portion of Aryan India—North, West and South, was covered with republican constitutions. Only in the middle, in the Midland (the Madhyadeśa), monarchy prevailed. The Midland extended from the Kuru-land (the district of Delhi) up to Allahabad, the Doab between the Ganges and the Jumna.¹ Further east in the Prāchi (with its centre in or about Magadha), there was according to this Brähmana the constitution called *Sāmrajya* which literally means 'a combination of monarchies,' i.e., a federal imperialism around one dominant member. Except the Doab and Magadha

¹ The Monarchs named there in the Aitareya are the Kurū, Pāñchāla, Uśinara and Vāsī.

the whole country was republican. Such was nearly the case also in the time of the Buddha, as it appears from Pāli authorities. In his time states in Aryan India, according to the Avadāna-Sataka, were divisible into the classes : 'those subject to Gāna-rule' or republican, and 'those subject to royal rule' or monarchical (*kechid desā Ganādhīnāḥ, kechid Rājādhīnāḥ*).¹ This order, in which the republican countries are placed first, according to the well-known Sanskrit usage, connotes that preponderance in number rested with the republican form.

North and West and South-West were still mainly republican in the time of Alexander. Republics here, therefore, have had a career of about one thousand years at least when Chandragupta ascended the imperial throne.

This was the most flourishing period of the Hindu republics. For national prosperity the Uttara-Kurus become proverbial. For learning the Madras and the Kathas, for bravery the Kshudrakas and the Mālavas, for political wisdom and valiant independence the Vrishnis and Andhakas, for power the Vrijis, and for the philosophies of light and equality, for the emancipation of the low the Sākyas and their neighbours, stamp their indelible marks on national life and national literature of Aryan India during that period.

¹ See above § 26, p. 31.

III

HINDU REPUBLICS

(b) DECLINE AND DISAPPEARANCE

CHAPTER XVII

Republics under the Mauryas

§ 129. The empire of the Mauryas included the republican areas. Greek writers say that Chandragupta won Arachosia and Aria from Seleucus.¹

Policy of Maurya Imperialism towards Republics

Aśoka in his inscriptions tells us that Antiochus was his neighbour.² Antiochus held Syria and Persia. The Maurya empire thus extended up to Persia in the north-west. In the south it extended up to the Tamil country.³ What was the fate of the republics under this gigantic monarchical system? To understand this, let us first examine the Maurya policy towards republics. Kauṭilya makes an excellent statement of that policy:—

‘Acquisition (conquest) of a *Samgha*,’ says Kauṭilya, ‘is more desirable than an alliance of goodwill or military aid. Those which are united (in a league) should be treated with the policy of subsidy and peace, for they are invincible. Those which are not united should be conquered by army and disunion.’ Then the policy of division is detailed ending with ‘thus should the Monarch (Ekarāja) behave towards the Samghas’ etc.⁴

¹ See passages quoted by V. Smith, *Early History of India*, 2nd ed. pp. 149—151.

² Rock Series II.

³ Proved by the site of the Miaski ‘editi.’

⁴ समग्रामे दद्यनिवापाताहतम् । अप्युभिरेषतत्त्वाद्युपात् परोऽपानुवाचनं मुक्तीय वापानुवाचनम् । दिग्धात् (read दिग्धात्) मेदद्युपात् । Artha-Sastra, p. 376. दिग्धात् will be opposed to देशात् । देश gives no satisfactory meaning. It can give the meaning ‘league of two,’ but they will be *Anugraha*. Hence I have proposed the above correction. The further use of दिग्धात् in the same chapter, e.g., at p. 379 and the total absence of दिग्धात् in the discussion support my proposal. Mr. Shama Shastri’s rendering of अपानुवाचनं as those ‘favourably disposed’ is far wide off the mark. AS., (Ch. XI.)

* Details of the method of creating dissension are given in pp. 376—79 ending with यक्षेष्ट्रमेष्ट्राकी वक्ता । see also ‘RĀJU’ in अपानुवाचनं देश दीपदेश राज्य etc., p. 379.

In other words, the Maurya policy was to allow honourable existence to those republics which were strong and united in leagues (for these were 'difficult to be conquered'). Those which were isolated were to be weakened by a policy of internal division and then reduced by force.

Evidently many of such isolated states had already come under the control of the Maurya empire when the *Artha-Śāstra* was composed. The status of the confederate republics varied according to their strength. Some of them were treated on terms of equality, while others were subsidized and probably expected to render military assistance, for acquisition of army from them is a condition contemplated as against pure alliance (*स्वाक्षराम्*). The result of this policy was that the stronger republics survived the Maurya imperialism, while the weaker ones succumbed. The Kshudrakas, the Mālava, and the Vṛiji states which appear in Kātyāyana and Patañjali as sovereign states and in flourishing condition,¹ existed on account of leagues, and so did the Rāshṭrikas and Bhοjakas who fight jointly against Khāravela in the time of Patañjali.²

§ 130. In the light of ascertained facts of the constitutional
Republics under history of the time of Kautilya and Alexander
Aśoka we can now understand the inscriptions of
Aśoka better on a point. We have to recognise the republican
character of many of the political communities mentioned by
Aśoka in his inscriptions.

In Rock series, section V. Aśoka enumerates :—

- (1) the Yonas,
- (2) the Kambojas,
- (3) the Gāndhāras,
- (4) the Rāshṭrikas,
- (5) the Pitinikas,
- (6) and other *aparāntas* (Girnar version)

¹ *Mahābhāskṛya* on Pāṇini IV. 2, 45; and on V. 3, 52.

² *Hathigumpha Inscription of the Emperor Khāravela*, J. B. O. R.S., Vol. III, p. 455.

In the Kālsi edition, only 1 to 3 are named with the addition 'and other *aparāntas*.' In other words, Aśoka designates the whole¹ (1) to (5) to be '*Aparāntas*'.

Against these in Rock Series XIII we have :—

- (1) the Yonas,
- (2) the Kambojas,
- (3) the Nābhaka and the Nābha-panktis,
- (4) the Bhojas,
- (5) the Pitinikas,
- (6) the Andhras and the Pulindas.

Instead of *aparānta* they are predicated with 'here, amongst the *rāja-vishayas*.'² We know that 2, 4, and 5 had non-monarchical constitutions. Now, two questions present themselves. What constitutional position do they occupy in the system of Aśoka's empire? Are these three, the Kambojas, the Rāshtriya-Bhojas and the Pitinikas, the only republican communities in the group? To answer these questions we have to examine the inscriptions critically.

§ 131. What is meant here by *aparāntas* and *rāja-vishayas*? *Antas* in Aśoka's proclamations mean 'neighbours' (neighbouring states); following that *aparāntas* can mean literally two things: (1) 'the neighbours of the west,' or (2) 'the hinder neighbours,'—the states on the frontiers of Western India, or, states inside. If we take *Aparāntas* in its later sense, it may simply mean Western End or Frontier of the Country i.e. Western India. The Bhojas and Rāshtriyas and presumably the Pitinikas, did belong to the country called Aparānta, or Western India. But by no license the Yonas and the Kambojas who were in Afghanistan, can be called *aparāntas* in the sense of Westerners. That region is always called 'the North'

¹ एव व्यापकः (Girnar), Senart, J. R. A. S., 1890, p. 327.

in ancient Indian literature. Nor could the Gāndhāras be called 'Westerners.' They were always counted in the North (*Udīchi, Uttarāpatha*). We have therefore to give up the 'western' meaning.

Then, they in Section XIII are predicated with 'here' which means inside the limits of Mauryan Empire, as opposed to the *antas* outside, like Antiochus, Cholas, etc. The first meaning of a *parāntas* being inadmissible, we must take the other one, 'states inside.' This corresponds and agrees with the 'here' of Section XIII. The two groups are identical in predication: 'inside' or 'inside neighbours.'

§ 132. Let us now examine the *rāja-vishayas*. Aśoka always refers to his territories in the first "rāja-vishaya" person possessive. He speaks of 'my empire'. It will therefore be against his known usage to call his countries 'royal countries.' He would have said, if he meant it, 'my countries,' 'my *vishayas*' and not '*rāja-vishayas*'. Further, there is no occasion to refer to his countries or provinces, as he has in the same sentence already said 'throughout my empire.' *Rājavishayas* here is equivalent to the *aparāntas* of Section V. *Rājavishayas* should be interpreted as 'ruling (or 'sovereign) countries' (or districts), inside the empire. The 'inside neighbours' here equals the 'ruling *vishayas*'.

§ 133. The republics of this group, the 'ruling *Vishayas*' or the home-neighbours (*parāntas*) of Aśoka were thus of the status which deserved the policy of peace or subsidy from the imperial Monarch. They were self-governing states within the imperial territorial limits. The list, of course, is not exhaustive, the emperor is mentioning only those 'ruling *Vishayas*' which had accepted Buddhist teachings. Apparently Aśoka was not so successful with the Rāshṭrikas as with the Bhojas for he notes the latter in Section XIII amongst the places which were inclined to accept the Dharma teachings, while in Section V the Rāshṭrikas are noted amongst those where Aśoka's missionaries were busy.

§ 134. The Gāndhāras had already separated before Alexander's time from Takshaśilā, its former Capital. In 326 B.C. they were monarchical.

Constitution of the Nābhā-pāṇktis

Young Porus, a nephew to the great Porus, was their king. But the question of the constitution of the Gāndhāras does not arise, although we have evidence of their being republican about 200 B.C.¹ In Section XIII of the Rock Proclamations in place of the Gāndhāras 'the *Nābhā-pāṇktis*' have been substituted. These were either neighbours of the Gāndhāras or some sub-divisions thereof. The *Nābhā-pāṇktis* ('Nābha-lines') were like the *Agrāśrenis*, and the Three Yaudheyas or Three Sālankāyanas, i.e., a league of the Nābhās. In one edition of Aśoka's inscriptions they are called *Nābhītina* which may mean the Three - Nābhās.

§ 135. Up to this time the *Nābhā-pāṇktis* has not been identified. I find the name in the *Ganapāṭha* on Pāṇini IV. 1. 112 as *Nābhā-pāṇktis*. The rule before IV. 1. 112 deals with derivatives from republican names, and, that after, from river-names. The *Ganapāṭha* on Pāṇini IV. 1. 112, gives an enumeration or group called 'Siva and others' which contains names of *rishis* and founders of families (e.g., Kakutstha, Kohada, etc.), royal dynasties (e.g., Haihaya), rivers (*Gangā*, *Vipāśa*) and a lot of obscure proper names. Along with Pitaka, Trikshūka, are given *Nābhā-pāṇktis* and *Urna-Nābha*. The *Urna-Nābhās* appear also in the republican group of the Rājanyas, Arjunāyanas etc.² *Nābhā-pāṇktis* was probably a national title derived from the Nābha people. The "Nābha lines" (*Nābhā-pāṇktis*)³ which were evidently non-monarchical, were probably identical with the *Urna-Nābhās*, the Nābhās of the 'woollen' country. Gāndhāra was famous for its wool.

¹ The Gāndhāras instead of a king have *Mañipū* in the *MBh*, U. P., Ch. 167. Patanjali (P. IV, 2, 52), puts them along with the Vasatis and Sibis whom we know to be republicans.

² On Pāṇini IV. 2. 53.

³ Compare 'cren' 'lines' or 'rows' and its interpretation in Ch. XXVII (Pt. II).

§ 135. What was the constitution of the Pulindas?

Pulindas. They were a Dravidian people in the neighbourhood of the Rāshṭrikas and the Bhojas.

With the Dravidians, the normal constitution was monarchy. The Aitareya Brāhmaṇa says that it was from the Asuras that the institution of monarchy was copied by the Hindus when they were at war with the former.¹ Were the Pulindas influenced by the Aryan example of their neighbours? Aśoka does not call any of the group a kingdom but a 'ruling country' or district. There is the definite evidence of the Kāśīkā and the Brihat Saṃhitā that the Pulindas were a Samgha.²

§ 136. As to the Andhras, the problem is more difficult.

Andhras. There is no corroborative evidence about them.

Two generations before, in the time of Chandragupta, the Andhras were a great kingdom, second in power only to Magadha.³ But under Aśoka we find them 'a ruling country' within the precincts of Aśoka's empire. It seems that the Andhra power had been broken under the reign of Bindusāra, Aśoka's father, who is credited with having carried on the policy of his father, Chandragupta, in unifying India: 'between the eastern and western oceans' he is said to have annexed sixteen Capitals.⁴ This must point to the land of the Southern Deccan, as the area above it had already been under Chandragupta. After victory, the Maurya politicians (Kautilya is said to have been alive) seem to have removed the royal family of the Andhras, and probably as a compromise allowed self-government under some Samgha constitution.

Six out of the eight rājā-viśhayas are known to have been republican.⁵ Of the other two there is hardly any doubt

¹ See *infra*, Part II, pp. 4-5.

² *Kāśīkā* on Pāṇini, V, 3, 114, p. 456; BrS, V, 39, ३८२४८.

³ See reference to Piling in V. Smith, *Early History of India* (3rd edition), p. 206.

⁴ Jayawal, *The Empire of Bindusara*, J. B. O. R. S., Vol. II, p. 32.

⁵ For the Yavanas see below, §§ 137-140.

as to the constitution of the Pulindas. The remaining member of the group, the *Andhra*, therefore, gathers to itself the strongest presumption for having been a non-monarchical state in the circle of Aśoka's empire.

The Yavanas of Aśoka

§ 137. The identification of the *Yavanas* of Aśoka is necessary. It might incidentally settle a great controversy. The Yonas of Aśoka, the *rājaviṣhaya* Yonas, were within the limits of the Maurya empire. The grouping in Aśokan records is 'the Yonas and Kambojas' while in Manu it is 'the Kambojas and Yavanas.' There is no doubt that these Yavanas were contiguous to the Kambojas.

The Kambojas are identified with the people on the Kabul river (modern *Kamboh*). Now, who were these Yavanas? They were the neighbours of the Kabulis. They were, therefore, on or near the Kabul river. Further, they were 'self-ruling' according to Aśoka, and according to Manu¹ they had lived long enough near the Aryan people to be regarded as occupying the position of a fallen caste though they had been a 'ruling people' (*Kṣatrapa-jātayāh*). According to the *Mahā-Bhārata* they had ceased to be rulers and were living like Kambhojas and others under Hindu kings.² All these descriptions refer to the same conditions. These Yavanas could not be referred to the town of Alexandria founded by Alexander in the Caucasus. That was never a self-governing unit, and the Macedonian element of invalid soldiers, who were anxious to leave the place, was too small and would have availed themselves of the death of Alexander to migrate. On the other hand we have positive evidence of the existence of a Greek community on the *Kubhā* or Kabul river who had been there for a long time before Alexander's invasion. It is strange that this fact has not been taken notice of. [It settles amongst other

¹ With the *Sakas*, i.e., the *Sakas* of Seistan. Manu, X. 44.

² *Satiparvan*, LXV, 13-15.

things, the vexed chronological question raised on the mention of Yavanāni in Pāṇini.]

§ 138. The Kabui-Yavanas had been organised in a city-state of the Indian republican type in the time of Alexander—a fact which comes in perfect harmony with the description of Aśoka's rāja-vishaya. These were probably Perso-Greeks—Greeks or Ionians who had moved and immigrated under the suzerainty of the Persian Empire. The name of their city, Nysa, is a strong evidence of their Persian connection. They had been Hinduised; Alexander's companions first regarded them as Indians. As stated by the Macedonian writers the Nysians claimed to have been Greek in origin. They knew their Greek gods and Greek mythology and tradition.³

§ 139. Their state was organised as an aristocracy and their President was called the *Akoubhi*. This word seems to be connected with *Kubhā*, the Vedic name for the Kabul river. It means [the Leader] of the People by the Kubhā (*Ā-Kaubhi*). Alexander's companions were convinced of the ethnic claim of the Akoubhis and they passed ten days in Hellenic revels with them. Unless the Akoubhis had been Greek in origin they could not have been able to show such intimate familiarity with matters of Greek mythology as they did and could not have convinced the Macedonians of their claim of kinship.

§ 140. From the treatment of the Yavanas, the Kambojas, the Andhras, and the Pulindas in Manu and the Mahā-Bhārata, it appears that their republics soon lost their independence, and losing it they lost their social independence as well, and were absorbed into Brahmanism under a degraded caste-status—for the Hindu can visualise human organisations only in terms of caste. The result therefore was that these races were reduced into mere degraded castes living under Hindu rulers.

³ Arrian, Bk. V, Chap. I; Arrian, *Indika*, I where Arrian without any doubt treats them as Greeks or Indo-Greeks.

CHAPTER XVIII

Republics in Sunga Times and later

§ 141. In the Sunga period we have some of the old republics that survived the Mauryan policy. These, as observed above, were mostly powerful leagues. There were, however, some individual republican states also in the Sunga period. Most of these, now known from their coins, appear to be new states. The majority of the older states do not come on the stage again; and the necessary conclusion is that they were obliterated during the Maurya imperialism. Their next destroyer was the foreign rule of the Northern Satraps who had their seat at Mathurā. The presence of these barbarians leads to a new phenomenon in the history of Hindu republics, namely, migration of the stronger republics to Rajputana.

§ 142. The Yaudheyas were one of the older class.

Yaudheyas. They not only survive the Mauryan empire but also the Satraps and the Kushāns. There is evidence of their long life both in the coins struck by them and the inscriptions making adverse references to them. The atmosphere of the Second Century A.C. is full of their military glory. Rudradāman in the second century A.C. describes them as "rendered proud, as they were, by having manifested their title of heroes among all Kshatriyas" and "who cannot be subjugated".¹

They appear in the inscription of Samudragupta² amongst the group setting limit to the Gupta Empire (fourth century

¹ यौद्धेयाशिष्म त्रैरसदाजातीक वासिनेष्यामा वीरेष्याम्—Ep. Ind., VIII, p. 44.

² Fleet, *Gupta Inscriptions*, p. 8 : वैष्णव-कुरुपुराद्विष्टलभूपतिर्विष्टलवाहनं शासन-यौद्धेयमात्रम्...

A. C.) There is a unique inscription of theirs in an ornate script discovered in the State of Bharatpur¹ mentioning the elected president ('who has been made the leader,' Fleet) of the Yaudheya-gaṇa. This is taken to belong to the Gupta period.

Their coins which extend from the Śunga period to the fourth century of the Christian era, are found in the Eastern Punjab and all over the country between the Sutlej and Jumna rivers. Two large finds have been discovered at Sonpat between Delhi and Karnāl.²

It seems that before the second century A.C. they had already moved towards Western Rajputana as it is there that Rudradāman encountered them, his own dominions including *Maru*. Evidently the Yaudheya territory was very large. They seem to have left their original seat in early Kushān times.

§ 143. On one type of their coins (Śunga period) they stamp the figure of a moving elephant and that of a bull. And the coin is struck in the name of the Yaudheyas 'Yaudheyānām,' 'Of the Yaudheyas.' On the second type they give the representation of the God Kārttikeya, the presiding deity of Heroism and War, and name him on the coin. In fact the coin itself is significantly dedicated to the Deity of Heroism. In other words, the figure is their *La Liberté*. The third type is purely constitutional. It is struck in the name of the Yaudheya-gaṇa or Yaudheya Parliament [or Republic] (*Yaudheya-Ganasya jaya*: 'Victory of the Yaudheya Gaṇa'). The figure on it is a warrior with a spear in the pose of a dignified 'tri-bhangā'—representing the type of their citizen-soldier. Some coins bear "dvi" (two) and some "tri" (three).³ These probably refer to their three sections, like Patañjali's trika Śālankayanas.⁴

¹ Fleet, *Gupta Inscriptions*, p. 251, he bore the title of *Mahārāja Mahā-Senāpati*.

² महाराजा याउद्हेया साम्राज्यवदेश्वरः; V. Smith, *Cat. of Coins, I. M.*, Vol. I, p. 181.

³ Cunningham, *C. A. I.*, pp. 75—79; Cunningham, *A.S.R.*, Vol. XIV, pp. 141—42.

⁴ Patañjali on Pāṇini V. I, 58.

§ 144. The inscription of the Yaudheyas proves that they had an elected President. The order is issued

^{Yaudheya con-}
^{stitution from}
^{monumental records} by him describing himself as the 'President made by the gana of the Yaudheyas'.¹ It is not clear whether the records found in the district of Hoshyarpur are impressions of official seals or coins. Of course, the coin and the seal would bear the same l a k s h a n a s—the l a k s h a n a s of the Sangha. The constitutional significance of the records is of great value. They are in the name of the Yaudheyas and their cabinet or executive committee. The latter are called '*mantradhāras*'—'those vested with the policy of state' ('*Yodheyānam Jaya Mantradharānam*.')²

§ 145. The Yaudheyas are lost to history some time before

^{Their end} the seventh century. For Varāha-Mihira gives the traditional geography and has no living fact before him when he places them with the Gandharas. The Johiyā Rajputs who are found on the banks of the Sutlej along the Bahawalpur Frontier have been identified as modern representatives of the ancient Yaudheyas.³ This identification appears to be sound both on philological and territorial grounds.

§ 146. The Madras who originally had their capital at

^{Madras} Sakala and who gave their name to the country around Sakala, also migrated downwards and became a neighbour of the Yaudheyas. They too fought Samudra Gupta. Their further history is lost and they disappear like their friends. The Madras seem to have been too conservative

¹ Bijayagadh stone inscr. [C. Fleet, *G. I.*, p. 252] योद्धेया, मीष्य-राज-तुरमुखसंसारान् राजासेवयनः पु... शास्त्र-कृतीं अविभावं राजोर्दिक्षाम् एत् वा विष्वासिराजः.....

"Success! Of Mahārāja, mahā-senāpati.... who has been made President [Leader] by the Yaudheya Parliament....."

"(He) after wishing health to the Brahmin head-man and to the

"Settlement writes: 'There is.....'

² *Proceedings A. S. B.*, 1884, pp. 138—40

³ Cunningham, *A. S. B.*, Vol. XIV, p. 140.

to take to the new system of issuing signed coins. They adhered to the old punch-marked ; they have not left a single specimen of inscribed coins.

§ 147. The Mālavas and the Kshudrakas re-appear ^{Mālavas and Kshudrakas} in the Sunga times. Patañjali knows them and mentions some victory of the Kshudrakas which they by themselves had won.¹ But in subsequent centuries they are no longer traceable. They were probably fully amalgamated with the Mālavas during their migration from the Punjab to eastern Rajputana. The Mālavas were in their new homes about 150-100 B.C., as evidenced by the earliest type of their coins found at Karkota Nāgar (Jaipur State)². This was just the time of the inroad of the Parthian Sakas. The Mālavas seem to have migrated *via* Bhatinda (Patiala State) where they have left traces of their name (in 'Mālawā' dialect extending from Ferozepore to Bhatinda, LSI, IX. i, p. 709.) Before 58 B.C. the Mālavas are found besieging the Uttamabhadras to the west of Ajmer which was relieved by the forces of Nahapāna.³

§ 148. In 58 B.C.⁴ Nahapāna is defeated and killed by Gautamīputra who re-struck Nahapāna's coins, and the Gaṇa of the Mālavas counted the beginning of Krita from that date.⁵ Their Gaṇa adopted the date to measure future time (Kāla-jñānāya⁶). The era was 'made authoritative by their use'⁷. The authority of that Era of Prowess (*Vikrama*) still reigns : we use it to this day. The Mālavas subsequently covered the whole of the vast area to the south of Nāgar, which permanently bears their name. They are mentioned in the list of Samudra Gupta's opponents along with other republicans, the Yaudheyas,

¹ Patañjali on Pāṇini, V. 3. 52.

² V. Smith, *Catalogue of Coins in the Indian Museum, Calcutta*, Vol. I, p. 161.

³ Cunningham, A. S. R. Vol. XIV, p. 150.

⁴ Epigraphia Indica, Vol. VIII, p. 44; Jayawati, *Historical Position of Kalika, etc.* IA, 1917, p. 151—2.

⁵ See references to Krita in Gupta Inscriptions having dates in Mālava years.

⁶ Fleet, *Gupta Inscriptions*, p. 154.

⁷ Epigraphia Indica, Vol. XIX, p. 320 (वी मालव-यात्रावासे राज्ञे भूत-संपदे)

the Madras, the Ārjunāyanas, etc. In the Gupta period they retire into the Unknown. Their era was used by great sovereigns of Mālava from the fourth to the sixth centuries. This would not have been done if the Mālava-gana had been still subsisting, for that would have denoted subordination of the sovereigns using the era. They certainly did not exist in the time of Varāha-Mihira (who drawing on older materials) places them near the Himalayas. Varāha-Mihira himself was living in Mālava, and to use so antiquated a datum shows that the real Mālavas had for some centuries ceased to exist. The Vishnu Purāna¹ gives their later habitation (Mewar-Jaipur) and gives it correctly.

§ 149. The coins of the Mālavas² bear legends in Brāhmī : *Mālavānām Jaya* ('Victory of the Mālavas') or, '*Mālava-Jaya*' ('the Mālava Victory'), '*Mālavahsa Jaya*' ('Victory of the Mālavas,' in Prākrita), and '*Mālava-ganasya*' (Of - the 'Mālava-gana').

The story of the name still survives in the close community of the Brahmins called 'Mālavis'—now Sanskritised as *Mālaviya*—a fair and handsome people with marked intellectuality and sharpness of business intelligence. They do not marry outside their own community. They had a colony as far removed as the vicinity of Allahabad and are now found in towns near about.

§ 150. In the later Mālava area the Sibis also appear. The

Sibis were associates of the Mālavas in the time

of Alexander as a very rude people, or at

least, wearing very rude dress in war, on the authority of the Greek writers. They seem to have migrated with the Mālavas into Rajputana where at Nagarī near Chitor their coins are found. They are struck in the name of 'the Country (or Nation) of the Sibis of Madhyamikā' ('*Majhimikāya Sibi Janapadasa*'.)*

¹ *Vishnu Purāna*, W. & H., II, 133.

² CCIM., pp. 170—4.

³ Cunningham, *ASR.*, Vol. XIV, p. 146. Madhyamikā (known to Patañjali) was their Capital.

No record of theirs of a period subsequent to the first century B.C. has yet been discovered.

§ 151. The Ārjunāyanas as a people do not appear in Pāṇini¹ or Patañjali, nor in the Mahā-Bhārata.² Ārjunāyanas

But they are added to the Rājanya group of the Ganapāṭha, palpably later as they come towards the end. The addition cannot be later than the time of Patañjali, for in 100 B.C. they are in Rajputana, away from the Rājanyas. There they figure with the Yaudheyas and others down to the time of Samudra Gupta. The Arjunāyanas seem to be thus a younger political community founded about the Sunga times (200 B.C.), by, as the name implies, Ārjunāyana. Their coins are inscribed only in Brāhmī script, a fact excluding the idea of northern association about 100 B.C. They bear the legend 'Ārjunāyanāna' 'Coin of the Ārjunāyanas' or 'Ārjunāyanana Jaya', ('Victory of the Ārjunāyana').³ They are associates and friends of the valiant Yaudheyas, Madrakas, and Mālavas in Rajputana with whom they migrated there.

§ 152. This migration from the fertile lands of the ^{The meaning of} ^{republican} Punjab to dreary Rajputana is the ^{migration} testimony to the love of liberty which these 'unconquerable' republicans bore 'more than others,' as one of them put it in the time of Alexander.⁴ They believed that the Yaudheya Country or the Mālava Country was wherever the Yaudheya or Mālava Gaṇa lived and lived as of yore in freedom. They would sacrifice paternal homes and lands to preserve their political self and soul. They would go to deserts but live in democratic glory and rule in parliament. It is a settled principle of Hindu politics that freedom is more important than

¹ It is for the first time found in the *Gautama* on Pāṇini IV. 1. 112.

² See discussion in § 153 on the Mahā-Bhārata republics of Rajputana.

³ V. Smith, *Catalogue of the Coins in the Indian Museums*, I. p. 166; Rapson, IO., Pl. III. 29.

⁴ MacCandie, *Alexander*, p. 154. 'For they were attached more than others to freedom and autonomy', in the address of the Mālavas;

home and is to be preserved at the cost of the latter.¹ The republics seem to have fully acted upon this principle.

§ 153. In addition to the evidence of the coins and the inscriptions on the question of migration of these republics to Rajputana there is the evidence of the Mahā-Bhārata. In the Sabhā-Parvan (Ch. XXXII), the Mālavas, the Sibis, and the Trigartas are placed in Rajputana (*M a r u*), while in another place (Ch. LII) they are in the Punjab. Evidently Chapter LII (describing the Rājasūya) is based on earlier authorities. There the Sibis, Trigartas, Yaudheyas, Rājanyas, and Madras are mentioned along with the people of Kaśmīra and Kekaya; and the Ambashthas are placed in the same group as the Kshudrakas and Mālavas. In Chapter XXXII (in the Digvijaya) the Sibis, Trigartas and Mālavas are given along with the Daśārnas and Mañhyamakeyas. The Mañhyamakeyas were the people of the town Mañhyamikā near Nagarī in the Udaipur state where Mañhyamikā coins have been found in large numbers. Evidently Mañhyamikā had not yet passed under the Sibis and was at the time the seat of a separate political community. In the route onwards the river Sarasvati and the Matsya Country (Alwar) are mentioned. All these Ganás then were in Rajputana extending between Sind and the Vindhya. It is noticeable that though the Sibis, Trigartas and Ambashthas do appear with the Mālavas in Rajputana, the Kshudrakas do not.

§ 154. The Mālavas in Chapter XXX, verse 8, are again mentioned with the Matsyas. The later data of the Mahā-Bhārata evidently relate to the state of affairs about 150 B.C., while the earlier ones refer to the period of Kauṭilya or earlier, for like the Artha-Śāstra it places the Ku kuras along with the Madrakas, Yaudheyas and others. The republics were still in the Punjab according to Ch. LII.

In the data of 100 B.C. i.e., in Chapter XXXII, some

* SNS.

republics are mentioned in the Mahā-Bhārata which we have not met with in earlier literature. They are :—

(1) The Ganas of *Utsavasañketas*.

(2) The republic of the *Sūdras* and that of the *Ābhīras* who are placed in the Indus valley.

The Sūdra republic is evidently the same whom Alexander met in Lower Sind and whom we have identified¹ with the Brahminical *Saudras* or *Saudrāyanas* of the Gaṇapātha. According to grammar it was based on the proper-name (of a man) *Sūdra*, not the caste name. The Five *Karpatas* and neighbours of the Utsavasañketas may have been republican although they are not described as such in the Mahā-Bhārata. Samudra Gupta² places the Ābhīras next to the Mādrakas, and the Kharaparikas also in the same group, i.e., the group of non-monarchical communities. Probably these Kharaparikas or Kharaparas are identical with the Five *Karpatas* of the Mahā-Bhārata. The Utsava-Saṅketas were republican, probably founded by two men Utsava and Saṅketa. We may, however, point out that *sāṅketa* is a technical term denoting an act or resolution passed by a republic (सङ्केतः समयिकाय),³ and it is just possible that 'sāṅketa' here originally denoted a state 'founded' by a resolution of the Utsavas. The Utsava-sanketas are located in the Mahā-Bhārata near Pushkara or Ajmer. They do not seem to come down to the time of the Guptas. Not only they are not mentioned in the Gupta records, they are treated as a semi-mythological people of the Himalayas by the Gupta poet, Kalidāsa. This would

¹ Pt. I. p. 74. n. 3

² The other non-monarchical communities in Samudra Gupta's inscription are (1) the *Pṛārjinas*, (2) the *Katās*, (3) the *Ābhīras*, (4) the *Kharaparikas* and (5) the *Sāṅketas*. Kāntīlīya in laying down punishment for defaming a country (*jānatadparyantādīk*, III. 18) gives an illustration *Pṛājjīvaka*, along with *Gāndhāra*. That is identical with (1). The (3) had been under monarchs according to inscriptions; having been broken down in power they seem to have copied the constitution of their neighbours. The name of the (4) has been traced in a later inscription by R. H. Hira Lal, [EI., XII. 44]. Nothing more is known of (5). On 'Five' Kh., cf. § 162 below.

³ V. M., p. 424.

show that Utsava-sāṅketas had long ceased to exist. The Māhā-Bhārata in the same passage mentions 'very powerful town-rulers' on the banks of the Indus.¹ They evidently are the city republics on the Indus as they had existed in the time of Alexander.

§ 155. Considering the power and long career in their new homes, the period 150 B.C. to 350 A.C., may be still considered a living period of Hindu republican polity. It was the period of rise of the Rajputana republics.

At the same time that period was one of decay and decline of republican states in the Punjab and Western India. Parthian Sakas and the Sakas of Seistan who overran those parts, destroyed their independence and dissolved their states. ◻

§ 156. The Kukuras whom the Artha-Śāstra mentions
Kukuras were lost in the dominions of Rudradāman.

After 150 B.C. they live only in the place-name which they bequeathed to the country they had lived in. The Pitinikas vanished probably in the Mauryan times without leaving behind a single trace.

The Surāshṭras also were merged into common humanity about the 2nd Century A.C.

§ 157. The Vrishnis of classical glory fell under the
Vrishnis Saka barbarian leaving behind a couple of coins
to tell the story. The orthodox Brāhmī and the republican legend, Vṛiṣṇi-rājanya-gaṇasya
trātasya [of the Vṛiṣṇi Rājanya (and) Gaṇa—the Protector
of the country] yet remain. But at the same time the coin is
obliged to bear the script of the invader, Kharoshthī, as well.
The coin is marked with the state symbol the weapon
chakra (discus), which was their symbol according to tradition
as early as the time of Rājanya Kṛishna. The legend is in
scripts of 100 B.C.²

¹ See above, शास्त्रसंक्षिप्तम् वा धर्मसंक्षिप्तम् ।

² See above § 27, p. 40. Cunningham, *Coins of Ancient India*, p. 70, pl. IV. 15, has mistaken the disc for a wheel, but the cutting edges and the projecting points on the rim are clear.

§ 158. It was the weakened condition of the country consequent on the Maurya policy of breaking up the republics that made the way easy for the foreign barbarians of the first century B.C. in Western India. From Sind up to the Maratha country they could easily settle down. There had been left no strong power to oppose them. But the case in other directions was not exactly the same. The barbarians proceed up to Mathurā, but beyond there they are checked, both to the West and the South by the old republics. The foreigners could not join hands across their two seats at Mathurā and Ujjain.

§ 159. The older republics in the Punjab, however, paid the price which nature decrees from freedom to force. The smaller Punjab republics under the Mauryas had become mere constitutions; they had lost their biological constitution and retained the one of political phraseology: they were no more Samghas, but mere Ganás: self-governments without states, states without power.

§ 160. Such had become the ancient Rājanyakas who Rājanya come on the scene a second time 200-100 B.C. to appear no more.

They struck their coins (200-100 B.C.) in the name of their country: "Rājanya-Janapada-sa."¹

Numismatic scholars have taken this 'rājanya' as the 'well-known equivalent for Kshatriya' (See V. Smith, *Catalogue of the Coins in the Indian Museum*, vol. I, p. 164). But this is a mistake. Rājanya is the proper name of a political people. It is clearly given as such by Pāṇini, Kātyāyana and Patañjali and also by the Mahā-Bhārata. Their coins are still of the old class called *kānsika* (bronze) by Pāṇini, (V. 1. 25) i.e., cast. Their coin which is die-struck bears legend in Kharoshthī and is closely allied to the North Satrap coins, bearing the same figure as the latter. This tells the final tale—the tale of their absorption in the Mathurā Satrapy. Their coins are found in the

¹ Cunningham, C. A. I., p. 69.

Hoshyarpur District and Mathurā. The former region seems to have been their home.

Their constitution emphasised the 'Janapada', according to which the whole Janapada was consecrated to rulership. It should be noticed that Pāṇini's rule about the Rājanyas deals with '*Rājanya Janapada*'. The Rājanyas were, therefore, a democracy.

§ 161. Another old state which shared the fate of the ~~Mahārāja-Janapada~~¹ Rājanya-janapada was the '*Mahārāja-janapada*'. Their coins originally bore legend in Brāhmī '*Mahārāja-Janapadasa*' ('Of the Mahārāja-Janapada') but latterly when they passed under the influence of the foreign rulers it was changed into Kharoshthī:²

The state was old as it is mentioned by Pāṇini in a rule which contemplates a man owing loyalty to it. It is not certain as to what form of government they followed in the time of Pāṇini, but their system is clearly republican of the democratic type in the Sunga period as evidenced by their coins. Their coins have been found in the Punjab. The bull with the crescent on the reverse of their coin shows that they were Saiva.

§ 162. Like the Ārjunāyanas some new republican states were founded in the closing and weak period of the Mauryas. To this class belong the ~~Vāmarathas and Sālankāyanas~~³ *Vāmarathas* of Kātyāyana and Patañjali,⁴ and the *Sālankāyanas* of Patañjali.⁵

They are traced no further, nor are they found earlier. About the *Sālankāyanas* we are told by the *Kāśikā* that they were in the Vāhika country, a statement which is supported by the *Ganapāṭha* which places them along with the Rājanyas and *Audumbaras*.

They had the *Sastropajivin* constitution. Patañjali furnishes

¹ See Cunningham, *C. A. I.*, p. 69 where he classes them erroneously under the *Audumbara* coins. Prinsep's plate referred to by Cunningham should also be consulted.

² On p. IV. 1. 151.

³ Patañjali on Pāṇini V. 1.58. विष्णु ग्रन्थानि; *Kāśikā*, p. 456.

the important detail that the Śālaṅkāyanas were composed of three sections. This datum helps us in understanding the coins of the Yaudheyas. It would not be correct to say that they were composed of three tribes. The state was founded, as the name signifies, by one Śālaṅkāya, a descendant of Śalaṅka which is not even an ancient family name. The three members of the Śālaṅkāya Sangha very likely represent an amalgamation of three small state-units.

§ 163. No history of the Vāmarathas is yet available. According to Patañjali the republic was noted for the scholarship of their learned men. They in this respect resemble the Kaṭhas. They did not however seem to have any military glory like that of the Kaṭhas. Nothing is known about their seat. To this class of new growth and early death must be referred the unnamed states of the Rājanya constitution whose coins are struck only in the name of their Rājanyas (Presidents) e.g., *Rajanya-Mahamitasa* ('Of the Rājanya Mahā-mitra'). They bear legends both in Kharoshthī and Brāhmī and they are found in the hills.¹

§ 164. The Audumbaras are not known to the early *Audumbaras* Pāṇinian literature; but they are mentioned in the Gaṇapātha in the Rājanya group of republics.² They are placed at the head of the Punjab republics in the earlier list of the Sabhā-Parvan of the Mahā-Bhārata (Chapter LIII). Probably they also were republican. Their coins of the first century B.C. are found in Northern Punjab and they bear legend in Kharoshthī as well as in Brāhmī. Varāha-Mihira places them in the company of the Kapishthalas who are a twin associate of the Kaṭhas in Patañjali. They were somewhere between Kangra and Ambala. A branch of theirs seems to have migrated to Cutch, as Pliny locates the *Odomboeres* there. Their coinage resembles that of the Ārjunāyanas in style. Their

¹ Cunningham, *C. A. I.*, p. 69.

² On Pāṇini, IV, 2.33

coins show that the Andumbaras (if a republic) had an elective king. They are struck in the name of the community and king, styled 'His Exalted Majesty' (e.g. *Mahadevasa rāṇa Dharaghoshaśa | Odumbarisa*). The coins bear the 'lakshana' of a tree, the representation of a building with tall columns and a slanting roof which may be their mote-hall or some other public building, and the figure of their standard which Cunningham mistook to be a Dharmachakra. Across the field *Viśvamitra* is written and a picture of the Rishi given. Probably *Viśvamitra* was their national sage.¹

The Kharoshthī script indicates that about 100 B.C. they came under the influence of the Satraps like their neighbours of the Punjab, and were finally absorbed. No later records of theirs is found. Their branch in Cutch appears to have lived longer. They have left their descendants in the enjoyment of their name—the modern community of Gujarati Brahmins of the Andumbara caste.

¹ Rapson, *IC*, pl. III, 8. Cunningham, *C. A. I.*, pp. 66-68 : many of the coins grouped by him under Andumbara coins are not connected with the Andumbaras. Consult also the valuable note by him in *A. S. E.*, Vol. XIV, pp. 135-6.

CHAPTER XIX

Disappearance

§ 165. The Gupta power struck the republican system in Rajaputana. The Guptas, however, rose to imperial position by their alliance with the republican Lichchhavis¹ which had survived the Maurya and Sunga times and had grown highly powerful. They had outlived their ancient contemporaries in power and glory and remained the single and sole representative of ancient republicanism.

§ 166. A new republic was formed about this time on the ruins of the ancient ones in Rajputana. This was founded by one Pushyamitra, as the name signifies. The Purāṇas dealing with the Post-Andhra rulers of Vidiśā and thereabouts mention the rulers of a new capital Kāñchanakā. The last Kāñchanakā rulers, that is, those who flourished about 499 A.C., the closing date of the Purāṇas,² were 'Pushya-mitras' and 'Patumitras', but the rulers before them are kings mentioned by name (e.g., king Vindhya-Sakti, king Sakyamīn, etc.). While the other Purāṇas put down the Pushyamitras in the plural, the Bhāgavata mentions the President Pushyamitra ('Pushyamitro'tha Rājanyaḥ') i.e., it mentions the original founder. Some copies of the Vishṇu Purāṇa say that Pushyamitra, i.e., the President, was powerful and victorious ('मुख्यमित्र वलवान्

¹ Their name is jointly inscribed with the name of the emperor Chandragupta I on the imperial coins.

² Jayaswal, JBOES, III, 247.

जयो भविष्यति).¹ No dynastic figure is given to the Pushyamitras for the evident reason that they were republican.

The Pushyamitras 'developed great power and wealth'² to such an extent that they dealt a blow at the imperial throne from which it could not fully recover. The defeat inflicted by them on the imperial forces under Kumāra Gupta made the dynasty, to quote the language of his son Skanda Gupta, totter to its fall.³ Evidently Kumāra Gupta himself was killed.⁴ In the second war Skanda Gupta remained on the battlefield the whole night and slept on the bare ground. The next morning when the battle continued he succeeded in forcing a decision which entitled him, as the inscription says, to plant his foot on the royal footstool, i.e., became entitled to sovereignty.⁵ But it is not claimed that the Pushyamitras bent their head or became feudatory. It was therefore a military defeat at most, or rather if we take into consideration the site of the publication of this record of victory (Bhitari in Ghazipur District), it was the stemming back of the invading Pushyamitras. The subsequent history of Hindu India might have received a different turn had they reached Pātaliputra and made it the seat of their republican government. We might have seen a vast republic, vaster than the country had yet seen. But the issue was decided otherwise. The Pushyamitras retired, but the glory of the Guptas never returned. The course of their weakness and decline consequent on the Pushyamitra wars could not be checked. There seems to be a strange fatality in the history of the Guptas. They rose to power with the help of a republic, they abolished the ancient

¹ For references to Purānic texts, see Pargiter, *Purāna Texts*, p. 51 and notes.

² वसुदित्तश्चकोदान् पृष्ठमित्रान्..... Bhitari Stone pillar. Inscription of Skanda Gupta, Fleet, 7. 1., pp. 53-54.

³ Ibid. विपत्तिरकुमारपीयोऽ 1. 11; विद्युता अमरपालोऽ 1. 13; प्रभविते रामेऽ 1. 14.

⁴ पितरि दिवसपै[हि] etc.

⁵ See lines 12-13. Ibid. The translation of this passage by Fleet is confused and does not reproduce the spirit of the text.

republicanism, and they in turn were shaken off their foundations by a republic. The Pushyamitras having executed this historical revenge withdrew in the mystic past.

§ 167. With the end of the fifth century Republics disappear from Hindu India. The old Licchhavis quit

Exit

the political scene, a branch migrating into

Nepal. The young Pnshyamitras vanish in the air. The following century saw the final exit of Hindu constitutionalism from the stage of History. All that was good, come down from the age of Vedic Forefathers, all that progress which had been achieved since the composition of the first Rik, all that gave life to the mechanism of State, bade good-bye to the Land. Republicanism was the first to begin the Great Departure, to lead the dirge of political Nirvāna. We have understood only one verse of that epilogue—the praise of the sword of destruction which nature gives into the hand of the barbarian. But the other verses are yet a riddle. The real causes of that Departure which the epilogue should disclose remain undeciphered.

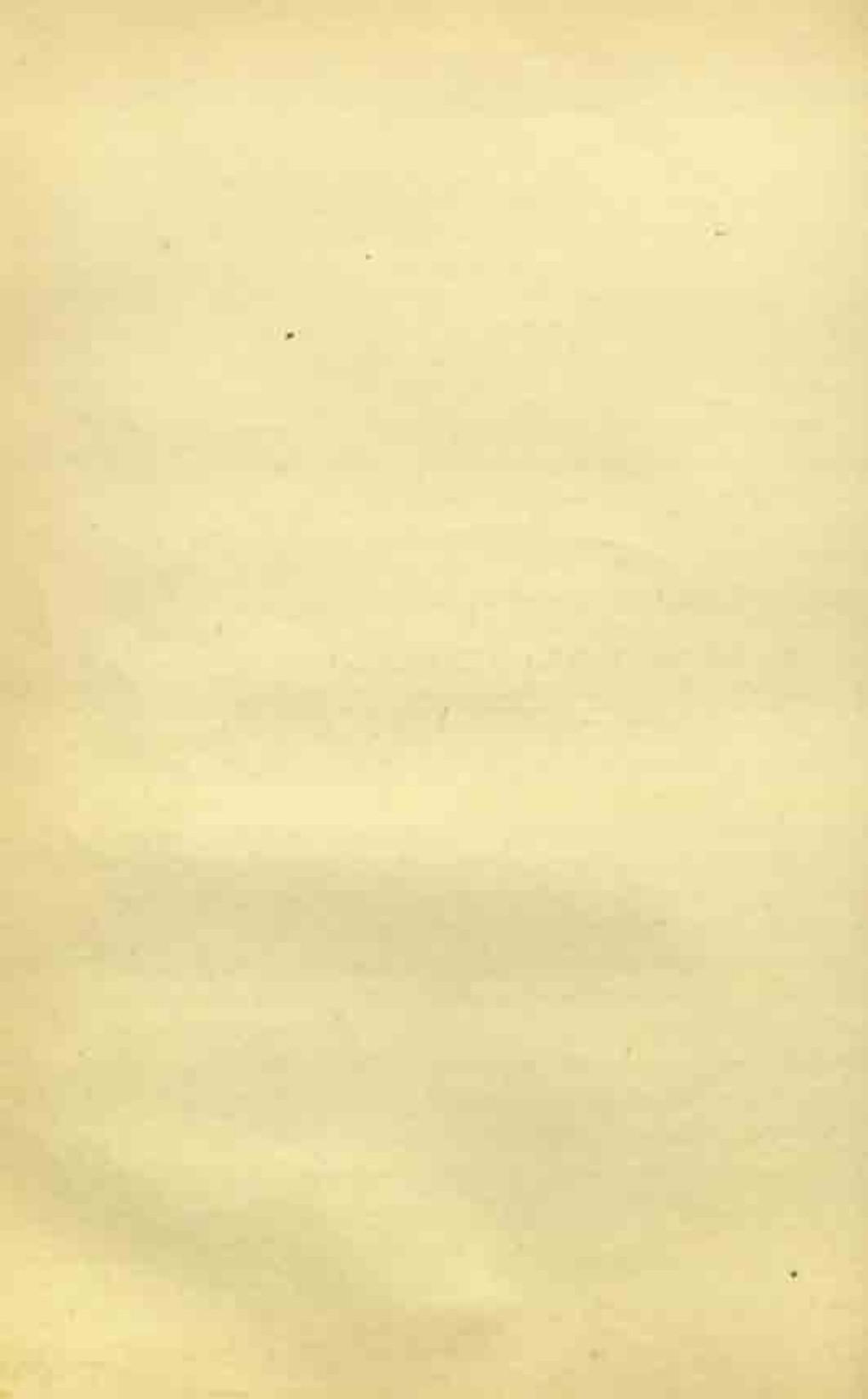
From 550 A. C. onwards Hindu history melts into brilliant biographies—isolated gems without a common string of national and communal life. We get men great in virtue or great in crime—we get Harsha and Saśāṅka, Yaśodharman Kalki and Saṅkarāchārya—but they are so high above the common level that they are only helplessly admired and sacredly respected.¹ The community ceases to breathe freedom. The causes of this decay must be internal which have yet to be investigated. The Hun invasion alone cannot explain it. The Huns were fully crushed within a century by successive dynasts. Yet the old life refused to return. \\

¹ E.g., see the biography of Harsha by Bīpa. Kalki is deified in his lifetime (*L.A.*, 1917, p. 145). Helpless admiration is an index of the great moral difference between the admirer and the admired.

III

HINDU REPUBLICS:

(c) THEIR SYSTEM AND ETHNOLOGY



CHAPTER XX

Criticism on Hindu republican systems

§ 168. Before parting with the republics it is necessary to pass some general criticism on their systems.

Moral aspects The *Laws* and the administration of law in the republican states of India are unanimously praised by the Greek observers and their praise is confirmed by the *Mahā-Bhārata*. Some of them, at least, were careful to preserve precedents of decided cases in books. Even their sworn enemy Kautilya says that a republican chief in his state has the beneficial propensity of *justice*.¹ A high sense of justice was maintained. Without it no republic can last very long. *Discipline* was another virtue of theirs. Kautilya notices as a feature that the republican chief was a man accustomed to discipline.² The *Mahā-Bhārata* points out, as we have seen, that discipline was maintained amongst members, both junior and senior, by responsible leaders. The leaders, further, made themselves and their actions popular.³ Krishna in the *Mahā-Bhārata* is reported to mention his difficulties in conducting his federal council to his friend Nārada. The latter rebukes Krishna for his want of control of his speech in public discussions. He advises the Vrishni leader to cultivate the habit of bearing oratorical attacks with patience, and to sacrifice feeling of personal umbrage, to maintain the integrity of the Samgha.⁴

¹ अर्थशास्त्र चतुर्दश अधिकाराः श्लोः । Arthashastra, p. 379.

² दानो युवानस्ति इति । *Ibid.*

³ वर्णनामूलपर्वतः । *Ibid.*

⁴ See Appendix A.

Likewise they were always ready to take the field. *Bravery* was a point of ambition and honour amongst the citizens.

§ 169. As the Mahā-Bhārata says, *equality* prevailed in Principle of the Gāya. This was naturally necessary. The more democratic an institution, the greater emphasis on equality must have been laid.

In addition to moral virtues the republics had administrative ^{Successful} virtues. They were specially successful, on administration the evidence of the Mahā-Bhārata, in their financial administration. Their treasury remained always full.

§ 170. A great reason of their political strength was that ^{Military system} a republic was *nation-in-a r m s*. The whole community was their army. They were a citizen army and therefore immeasurably superior to the hired levies of monarchies. And when they formed an offensive and defensive league they were regarded, as Kautilya says, 'invincible.' Hindu Republics were prone to form leagues. The league of the Six-Trigartas of the grammarians, the league of the Kashundraka-Mālavas, the league of the Videhas and Lichchhavis, (the federated Vajjis of the Pāli Canon), the league of the Andhakas-Vṛishnis are examples in point. According to the Mahā-Bhārata it was almost impossible for the enemy to crush federal republics. The Buddha as well gave his opinion to the Chancellor of Magadha that the federal Vajjis could not be conquered by the Magadha King.

§ 171. The *wealth* of the Hindu republic is a matter of admiration both in home and foreign records. The Greeks noticed their riches and the Mahā-Bhārata also bears testimony to it. A citizen had ambition to be the leader of the trade association or of the guild merchant failing to be a political leader (§ 117). The art of peace and the art of war, discipline and perseverance, habits of ruling and being ruled, thought and action, home and state, went hand in hand. A highly practical and keen individual and citizen would have been the result of

this life. With these virtues and this culture, there is no wonder that the Mahā-Bhārata says that their alliance was courted, and that they took delight in reducing their foes, and saw to their material prosperity. This is explained by the fact that their training and genius were not one-sided. They were not solely political animals. They were economic animals equally. Kauṭilya characterises them as martial and industrial in the same breath; they were forced to be industrial and martial by their laws. Attention paid to trade and agriculture kept their treasury and themselves rich.

§ 172. On the evidence of the Greek witnesses they were not only good soldiers maintaining a very high tradition of bra-

^{The type of} citizen very and skill in war, but also good agriculturists. The hand which wielded the sword successfully, was accustomed to use the scythe with equal facility. According to the Artha-Sāstra and Buddhist documents, they were both agricultural and industrial.

§ 173. Separation of powers and functions, which ^{Separation of} powers will be noticed in the data given above, for instance, command of the army and executive government amongst the Patalas, judiciary, military command, and executive authority amongst the Licchavis, similarly elective generalships in several states noticed by the Greeks, and complete absence of sacredotal element in the chiefs, denote a highly developed sagacity and a vast constitutional experience in the republics.

§ 174. Technical books which have come down to us are of the monarchist school. If we recovered ^{Philosophic basis} a book of the republican school, it would undoubtedly disclose the theories of state of Republican Polity. That there were such books is extremely probable. The chapters on Gaṇa and Vrishni Saṅgha in the Mahā-Bhārata indicate their past existence. So does the verse in Kauṭilya which is evidently quoted from another work, as the verse is the only matter in the chapter which has republican point of view, the rest

being all a monarchist look-out.¹ The discussion on the Arājaka state in the Mahā-Bhārata also shows familiarity with a written theory of state of the Arājaka constitution. All these data indirectly prove the existence of well-considered philosophic bases on which republican constitutions were founded. This basis explains to a great extent the variety which we have noticed in republican constitutions. They were not unconscious, instinctive institutions. There could not have been a lack of philosophic thinking in the country of Kapila and the Kathas who tackled much more abstruse problems of philosophy than state.

§ 175. The evidence of the Chatus-Satikā of Āryadeva,
Republican theories a fragmentary manuscript of which was discovered by Mahāmahopādhyāya Hara Prasad Shastri,² establishes that the elected ruler in a Gana was regarded as a servant of the Gana (*gana-dāsa*). The same principle is declared by Krishna in the discussion cited in the Mahā-Bhārata. 'It is the servant's duty (*dāsyā*) which 'I have to perform under the name of rulership (*Aisvarya-Vādena*).'³

§ 176. It seems that the Kathas and the Saubhūtas regarded the individual as mere part of the state. Individualism By himself he did not exist. Hence they claimed an absolute right over the child born to individuals. It is evident that other republics did not subscribe to this view. They, as evidenced by coins, take gana, the Government, as distinct from the community: the individual is not lost in the state. At the same time the unity between the two is so complete that the two are very nearly identical. ✓ The extreme case of individualism on the other hand, was the theory of the Arājaka state, the No-ruler-state.⁴ Govern-

¹ Artha Sāstra, p. 379.

² See Appendix A.

³ J.C.A. & B., 1911, 431.

⁴ See § 191.

ment itself was regarded by the theorists of that class of state as an evil. No one was vested with executive power. Only law was to rule, and the only sanction they prescribed for one found guilty of crime was ostracism. The sovereignty of the individual was not to be delegated to any one man or a body of men. Of course, a state founded on such a basis, to be practical, must have been exceedingly small. Such states, however, did exist in Hindu India as noticed in the Jaina sūtra referred to above.¹ The monarchist may very well exclaim: 'No Government is more miserable than the Arājaka Government.' If a powerful citizen obeys the (law) 'it is all well, but if he rebels, he can work total destruction.'²

Social contract And the monarchists may very well pick up the Arājaka theory from the republicans to justify their own theory of monarchy. But they could not ignore the Arājaka theory of Social Contract as the primary basis of state. On the basis of a mutual contract amongst the citizens, according to the Arājaka democrats, the state was founded.³ This, of course, was true of the Arājaka state. When the monarchists postulate a contract between the king and the people (to take office on condition to rule honestly and to receive taxes in return)⁴ they clearly say that this contract was resorted to when the contract of the Arājaka constitution failed in practical working. Here we find the monarchists really adopting the *social contract theory* originally postulated by the Arājakas. Probably a theory of social contract was common to all classes of republics. Its counter-part, applied to monarchy, was already known to Kautilya as an accepted

¹ नहि राज्य पापतरमेव किञ्चिदराज्यता । *Santi-Purana*, LXVI, 7. (Kumb.)

² म विकामन्त्रयत् समर्थं कुपलक्षणं । एवाम् हि प्रदिवः कुपीष्ठिः विवरणतः ॥ *Ibid.* verse 8.

³ अस्मै राज्याद्युः अभ्यासिति शः इतम् । *Ibid.* verse 18.

विष्णुमाधवदेवा वर्णोनामित्येवः ।

तात्काम वस्तव्यतः अभ्यासित्येवः ॥ *Ibid.* verse 19.

⁴ See chapters XXIV, XXV, XXXVI, and XXXVII, on Monarchy, below.

truth.¹ Its origin in India is very ancient, evidently the most ancient in the world.² It is to be remembered that in its full exposition it was a republican theory. Such a theory was of immense value in its beneficial effect on the rulers in general.

§ 177. The best test of the success of a state system is the length of life which it can secure for the state.
Longevity

The republican system of India, as a class, proved very successful in securing longevity. As pointed out above the system is mainly post-Vedic. Taking then the age of the Aitareya Brähmana as our earliest landmark, the Satvat Bhojas had a life of about 1000 years. If the Uttara-Madras and Pāṇini's Madras were identical, they lived for about 1300 years, otherwise for 800 years. The Kshudrakas and Mālavas had long existed free before 326 B.C., as they told Alexander. The Mālavas continued on in Rajputana up to c. 300 A.C. They thus enjoyed free life for about 1,000 years. And so did the Yaudheyas. The Lichchhavi record covers a full millennium. The principles regulating the life of Hindu republics thus stood well the test of time.

* Artha-Sāstra (I. 14), pp. 22-23. मात्रानायः भिन्नता: प्राप्तम् तदेवत् राजां चक्रिरे। भास्यवृह्मान् देवेनाम् देवेन् वास्तु भास्येन् भास्यवृह्मान्। तेषां भास्य राजाः प्राप्तानि दीप्तयेनाम्॥। People oppressed by anarchy made Manu, son of Vivasvat, their king. They settled one-sixth of agricultural produce and one-tenth of merchandise, in cash, as his share. Kings salaried herewith carry on government (*yoga*) and well-being (*karma*) of the people.' For the meaning of भास्य see corresponding passages quoted under Monarchy, where king's 'wages' are mentioned. The meaning of भास्य given here is in accordance with the sense of the word in Manu XI. 62, and the Mitākhśala's definition of भास्य. The meaning of *yoga* becomes clear by the succeeding line. उपि फलादेश्वरादेव द्वर्तन्, where *adadeshvara* or 'king failing in government' is referred to in contrast. Compare also on *yoga*, अभ्यं 'member of executive service' in the Artha-Sāstra.

² Kautilya, 300 B.C., quotes it as a well-known theory. The Vedic hymns of election disclose clear germs of this theory. See chapter XXV, (Pt. II) on coronation for references in the Brāhmaṇas. The Buddhists have it in their old books. Aggimāla S. 21 (Dīghan) = MV. I. 347-8—प्राप्तिक्षेत्रे एव धर्मिनां ददातः। अष्टाव अन्तर्गते यज्ञतो ते महामहातो—राजा ते केषा चक्रवर्ति।

§ 178. But after all the Hindu republics, normally speaking
 Weak points in Hindu Republics were not large units. Although they were larger in many cases than the ancient republics of Europe, they were, except for the Mālavas and the Yaudheyas and a few others, miniatures in comparison with the vast experiments of our own times, e.g., the United States of America, France, and China.

This *smallness* was the very weakness of the polity. Nations and states which remain small, whatever their virtues, are not allowed to exist. Large states which developed greedy fangs, devoured up small sovereignties. The Mālavas and the Yaudheyas who survived mighty empires and great conquerors, were large territorial units. They must have extended their laws and rights like the Lichchhavis and Madras to the arena of their expansion.¹ They, on account of their largeness, avoided the fate of their early contemporaries of smaller stature.²

§ 179. The Mahā-Bhārata says that Arājakā states could be easily conquered; that when an encounter took place between them and a strong foe, they broke like wood which does not know to bend.³ This was true of all democratic republics. Once conquered they ceased to exist as a community. Their life was so much bound up with their state that life proved only co-extensive with the state and no further.

In the time of Chandragupta, they were discredited by their not very successful opposition of Alexander. It is significant that young Porus, King or President of Gāndhāra, when faced

¹ The form *Mālava* in the Mahābhāshya II, 296, points to that. See discussion on *प्रभ्रु* supra § 118. AS gives *Lichchhivī* and *Madra*; and *Samudragupta*, *Mādraka*.

² अस्यामध्ये राज्यादी विभागः ।

अस्यामध्ये राज्यादी विभागात् वा दूषः ।

सम्भवान् विभागः वा दूषेण विभक्तः ।

—*Maha-Bhārata*, *Santi Parva*, LXVI, 6-7. (Kumā.)

Cf. विभवं विभवं विभवं विभवं विभवं । *Ibid.*, 10.

विभवं विभवं विभवं विभवं विभवं । *Ibid.*, 12.

with the foreign invaders, looked towards the imperial power of Magadha, and that Kautilya, a man of Taxila, should advocate their abolition in his Science of Commonwealth.

It appears that republics were liable to fall victims to intrigues. In aristocratic bodies *personal rivalry* and *greed of power* were marked out by statesmen like Kautilya, as the fit soil for sowing seeds of *dissension*. Varshakāra, a former Chancellor of Magadha, replied to the Buddha, who had said that the Vrijis could not be broken, 'they can only be broken by mutual dissension.' Sources of dissension were not limited to enemy intrigues. As in popular forms of government in all ages, bitter hostilities arose out of discussions in the public assembly. Kṛishna in the Mahā-Bhārata talking about his difficulties as leader of the republic says that his heart was roasted by terrible speeches. The Mahā-Bhārata (in Sānti-Parvan, on ganas in general) alludes to this sort of unpleasantness and the consequent cessation of discussion on public affairs which lead to final disruption of the whole body.¹ The Buddhist tradition in describing the cause of the temporary discomfiture of the Licchhavi body-politic against Ajātaśatru, says that the Licchhavis, owing to disagreement, had ceased to come to the Public Assembly when the tocsin sounded the call.² Then in some cases, the politicians were divided in opposing parties. This feature of the difficulty is put very graphically in the complaint of Kṛishna. 'As regard Āhuks and Akrūra, if they are in one's favour, there is no greater misery for that man; if they are not in one's favour, there is no greater misery for him either, I can not elect the party of the either. Between the two I am like a mother of two gamblers staking against each other who cannot wish for the victory of one and the defeat of the other.'³

Internal dissension is said in the Mahā-Bhārata to be the

¹ See Appendix A., and chapter XIV above.

² J. A. S. B., 1888, 994-5.

³ App. A.

real danger to a republic. Fear from outside enemies as compared to that was 'nothing.'

§ 181. Dissensions led to *breaking-up of ganas*. By this as pointed out above, we should understand that sometimes schisms occurred and new states were formed. Thus small units to start with, and a tendency to become smaller, jealousy and rivalry amongst politicians, and license in public speaking seem to be the chief points of weakness of the Hindu Republican Polity.

CHAPTER XXI

Ethnology of the Republics

§ 182. Mr. Vincent Smith in a letter¹ raises the question of Question raised by Mr. Smith the ethnology of the *ganas*. As the matter is put in issue by an authority of the position of Mr. Smith, I think it incumbent upon me as the student of the *ganas* to discuss it.

Mr. Smith is of opinion that they were of Mongolian origin like the Tibetans. "I believe" [he writes] "that as late as the early centuries A.C. the population of India was largely of Tibetan affinities, snub-nosed people—see the Bharhut and Sanchi sculptures. The Licchhavis certainly were such, and the customs of hill-men give the best clue to the working of the *ganas*. I think both Buddha and Mahāvira were essentially hill-men of semi-Mongolian type, even if they did adopt Magian features into their teaching. You may, of course, quote me as you propose to do."

§ 183. There are a few facts which are supposed to lend some strength to this view, and I should deal Instance of Chumibi Government with them first. Some of the minor republics occupied valleys of the Himalayas. And in the Chumibi valley "an old form of elective government," as brought to light by Mr. E. H. Walsh, prevails. Mr. Smith has referred to Mr. Walsh's descriptions in the Indian Antiquary (1906, p. 290)² Once every three years, according to Mr. Walsh's description, the villagers assemble at a fixed meeting-place

¹ Dated the 25th November, 1917.

² But the paper of Mr. Walsh was not before him, and the account, in the Indian Antiquary may not be strictly accurate being based on a newspaper report.

and present to the two *Kongdus*, who act jointly representing the two divisions of the valley as heads of the local administration, a list of their elected headmen of the villages. From the list the *Kongdus* select the names of four persons whom they consider to be the most suitable to be the next *Kongdus*. Then they throw with three dice, in the name of each of the four persons they have selected, and the two who obtain the highest throw are chosen as the *Kongdus* for the coming term of three years. This ceremony takes place before an old stone altar sacred to the deity of the locality before which is placed the banner the insignia of the *Kongdu's* office. The newly elected *Kongdus* do not enter on office at once. This is done in the eleventh month when another ceremony takes place and an *yak* is sacrificed at the stone altar. The new *Kongdus* place their hands on the bleeding skin and take an oath on the sacrificed *yak* that they will administer justice even between their own son and the enemy. The *Kongdus* say that they do not hold their power from the Tibetan government but the local deity; that they originally got the banner from him and have always held their power from him. "The administration" says Mr. Walsh, "is thus theocratic as well as elective."

§ 184. Mr. Vincent Smith, in his note in the Indian Antiquary, opines, "I have now come across an observation which suggests that tribal constitution like that of the Yaudheyas may have been of Tibetan origin." Again, "for the purpose of illustrating ancient Indian tribal constitutions this slight abstract of Mr. Walsh's paper suffices, because no record exists which gives any details of such constitutions." Nothing like proof on the identification of the Yaudheyas as Tibetans is suggested, and it is hard to see why the Tibetan illustration should serve to fill up the vacuum of Indian details. Because no detail of Indian constitutions was known in 1906, was the gap to be filled up from Tibet? Now as the details are forthcoming, it will be admitted that there is not the slightest resemblance between the ceremony of the Chumbi valley which

takes place in the eleventh month of the election of the Kongdus and the republican consecrations given in the Aitareya. Even the states which were near the Himalayas and which received the Vairājya consecration are poles apart from the Chumbi yak-sacrifice. The parliament or *gṛha* of the Yaudheyas, their *Mantra-dharas*, their elected *President*, have nothing corresponding to them in the *theocratic government* of the Chumbi valley.

§ 185. As to the sculptures, it has never been claimed on behalf of the *gurus* that the Sānchi and Bharhut monuments are the products of republican art. The question therefore, strictly speaking

Bharhut and Sānchi Sculptures

is irrelevant. I may, however, express a fear that probably Mr. Smith's error

Mr. Smith's conclusion is based on photographs of the reliefs of Sānchi and Bharhut. The

noses have been the pointed target of decay and iconoclasm. Further, many of the figures are meant to represent foreigners and barbarians and evil spirits, and their features have been studiously made un-Hindu. A good example of this is the representation of *Yakshas* and *Yakshinis* which occur again and again. The Yaksha and Yakshini have been the theme of Indian mythology and folk-lore, poetry and romance, throughout literature. They are always connected with the Himalayas, and treated not only as foreign but also mischievous. Now, if the Himalayan people are represented with snub-nose, credit is due to the artist, but no credit can be given to ethnology which makes the sculptor identical with the sculptured, the virtue with the dreaded evil. The point becomes clearer if we take the life-size female statue discovered at Patna. The Bharhut Yakshini is ugly, heavy and repulsive, while the statue lately discovered is as perfectly Aryan as it could be, with the poetic *tribhangi*, a beautiful nose, small chin and the Aryan head.¹ This is the type which the Jātaka describes² as the statue of motherly woman which decorated

¹ JBOES., 1919, pp. 103 : J. VI, 432.

royal courts and deceived people in darkness as a living figure. One is the representation of the home type and the other foreign. In Indian art there is a tendency to devote pointed attention to the foreign and queer, as the Hindus do to-day in their national pageants. The man which the Hindu saw every day, namely, one like himself, did not interest the artist and his public so much as the outlandish, the uncommon, the *dwarf*, the *lion-rider*, the *snake-man* and the *snake-woman* the *Yaksha*, the *Abyssinian*, the mischievous alien slave. Incidentally when the Sānchi or Bharhut artist has come to deal with his own kings and queens, women and boys, ascetics and trees, the virtuous elephant, and the surgeon monkey, he has anticipated this ethnological controversy. I venture to challenge any one to show the snubnose or the high cheek bone or any outlandish element in those representations.¹

§ 186. With regard to the general suggestion as to the Mongolian basis of India's population "as late as the early centuries A.C."² no amount of Alleged Mongolian basis of Indian population in early centuries, "it is possible" or opining can satisfy me or AC.

¹ Some of these reliefs were evidently prepared from designs executed by other hands and it is that what is implied by the expression रूपाकाशम् prepared by the ivory carvers of Vidarbha (विदर्भी रूपाकाशम् इवाच ग्रन्थः). In such cases the word sculptor as used by me above is not quite suitable.

My friend Mr. Panday has drawn my attention to Prof. Grünwedel's conclusion on the subject which runs as follows:—

"The different peoples that lived side by side in India were distinguished from one another above all physically: contact with peoples of higher Asia in the time of Ashoka revealed new types, and thus we undoubtedly see an attempt, for instance, to represent foreign nations in the equestrian group that adorn the Sānchi gateway.

"On the eastern gate, for example, besides mythical foreign peoples two figures are represented riding on horned lions. One of the heads is clearly not of the Aryan type: the woolly negro-like hair and the thick coarse shape of the whole head surprises one: this same figure holds a bunch of grapes in his hand..... The whole series of these figures—those mounted on goats, on dromedaries, on lions—present a distinct contrast to the Hindus riding on elephants.....

"The great majority of the other reliefs at Sānchi present the Hindu type—a long head with full round face, large eyes and thick lips. At Bharhut the same type appears but it is somewhat harsher." *Buddhist Art in India*, Transl. by Burgess, p. 33-34.

¹ E. g., *Ind. Ant.* 1900, p. 290.

the Brahmin still had fair eyes and fair hair (गौरः पिङ्गलः कपिलकेषः on P., V. 1115) and who reads in the Gopatha Brāhmaṇa that the Vaiśya was still Sukla or white and who reads in the Dharma-Sāstras that the Sūdra woman was still the 'black beauty' of the land. The republics, as we have seen, had Brahmins, Kshatriyas, Vaiśyas and Sūdras. The Greeks saw them and admired their physique from their point of view. They could not have praised snub-noses. An ounce of evidence is weightier than tons of theories, be it ethnology or Indology.

Nationality of Lichchhavis § 187. The Lichchhavis whose form of republican government was noticed by orientalists in the first instance, attracted much attention and curiosity, and gave rise to various speculations. Mr. Vincent Smith wrote a short paper on "Tibetan affinities of the Lichchhavis."¹ This paper is referred to in successive editions of Mr. V. Smith's History, and has been often taken by others as having established its thesis.

Mr. Smith bases his theory, firstly, on an alleged custom of exposure by the Lichchhavis of dead human bodies, a custom which he says also prevails in Tibet; and, secondly, on judicial procedure of the Lichchhavis which he thinks has a very close resemblance with the procedure followed in Tibet. An examination of the two data shows that the exposure of the dead as "the usage of the Lichchhavis of Vaiśālī" "in ancient times"² has existence only in mistaken imagination, and further that there is not even a remote resemblance in the two judicial procedures.

Mr. Smith relies on a Chinese legend saying that the Buddha at Vaiśālī observed a cemetery under a clump of trees and had the cemetery described to him by Rishis: "In that place, the 'corpses of men are exposed to be devoured by the birds; and 'there also they collect and pile up the white bones of dead persons, 'as you perceive; they burn corpses there also and preserve the

¹ *Ind. Ant.*, 1903, pp. 233-35.

² *Early History of India*, 3rd ed. p. 155.

"bones in heaps. They hang dead bodies also from the trees; "there are others buried there, such as have been slain and put to death by their relatives, dreading lest they should come to life again; whilst others are left there upon the ground that they "may return, if possible, to their former homes."¹ Now this, is the passage (I have quoted it in full) upon which the whole theory of the exposure of the dead is based and on the basis of which Mr. Smith has considered the Lichchhavis to have been of Tibetan origin. The passage is from a legend in China of about 1,000 years later than the time of the Buddha, and as such it is worthless as a piece of historical evidence for contemporary details. But the passage, however, as it stands, is innocent. To one acquainted with the standard dramas of Sanskrit literature and the social and religious customs of the orthodox Hindus as they have prevailed, the passage connotes differently, in its natural way. A typical *Smashana*, 'cremation ground,' is what is described. In some cases, as it is enjoined in the Dharma Sāstra a dead body cannot be burnt but has to be either buried or exposed, or in the language of Manu, "to be thrown in the forest like a log of wood"² (and for that I hope no one including orientalists would dare to call the author of the Mānava Code a Tibetan or Pārsi). Dramas and fictions in Sanskrit are full of allusions to men being executed at the *Smashana* and people hanging themselves by a tree in the *Smashana* grounds. The practice of laying the dead body in hope of recovery is observed even to-day.

§ 188. As to the alleged '*close resemblance*' which according to Mr. Smith 'is impossible not to perceive' in the matter of the two criminal procedures, I quote in the footnote³ the whole

¹ Best, *Romantic Legend of Sakya Buddha*, p. 139.

² Manu, Ch. V, verse 69.

³ Turnour, the authority of Mr. Smith on the Lichchhavi procedure, says thus:

'On this point, the *at-shulakī* contains this note.

"In a former time, the Wajjies rulers on a person being brought and presented to them, thus charged 'this is a malefactor' without at once deciding 'he is a malefactor,' dispose

passage about the two procedures in Mr. Smith's own words. A mere comparison by both lawyers and laymen would show that it is impossible 'to perceive' the alleged 'resemblance.' I may here refer the reader to the interpretation of the Lichchhavi procedure given above and its comparison with the procedure

of him accordingly. They surrender him to the *Winchekhāyamahāmūrti* (chief judicial officers). Having examined him, if they conceive "this man is not a culprit," they release him. If they decide "this is a misfactor" without awarding any penalty, they transfer him to the *Woharīlā* (worned in the customs or laws). They also having investigated the matter, discharge him, if he be innocent; but if he be guilty, there are certain officers called *Sattadharī* (maintainers of the rules) to whom they transfer him. They also inquire into the matter and discharge him, if he be innocent; but if guilty, they transfer him to the *Affakalā*. They also having observed the same procedure, transfer him to the *Nasipati* (chief minister), he again to the *Uparijā* (solicitor); the *Uparijā* to the *rājā*. The *rājā* enquiring into the matter, if he be innocent, releases him; but if he be guilty, he causes the *Parecipitakha* (book of precedents or usages) to be propounded. There it is written, to him by whom such a crime is committed, such a punishment is awarded. The *rājā* having measured the culprit's offense by that standard, pronounces a suitable sentence. (*J.A.S.B.*, 1838, I, 393—4).

On this Mr. V. Smith observes:

"The stages in this complicated procedure are eight in number, namely :—

- 1 Arrest and production of prisoner before the 'rulers.'
- 2 Enquiry by the *Winchekhāyamahāmūrti*.
- 3 Do. do. *Woharīlā*
- 4 Do. do. *Sattadharī*
- 5 Do. do. *Affakalā*
- 6 Production before the *Nasipati*:
- 7 Do. do. *Uparijā*.
- 8 Final judgment by the *Rājā*, who is bound to follow fixed written rules in awarding the penalty.

"The stages in the Tibetan procedure, as described by Babu Sarat Chandra Das, (*Proc. A.S.B.*, 1894, p. 5) are exactly similar :—

1. The accused person is arrested, and sent to the lock-up;
2. He is watched, treated kindly, and mildly interrogated;
3. He is subjected to a mild but minute interrogation called *Jasā* and his answers are noted down;
4. He is examined more strictly and whipped at intervals; this is called *Takāndi*;
5. If he makes any kind of confession, true or false, he is subjected to further prolonged examination, repeated whippings, and cruel tortures of various kinds;
6. If the case is serious and the Government becomes a party, he is taken to the *Kalons* or Ministers' Court;
7. This Court suggests to the *Gyaltsab* (Regent), which is the highest Court of

of the *gāṇas* as mentioned in the *Mahā-Bhārata*.¹ The Lichchhavi procedure was based on rules which were normally common to *gāṇas*.

There are circumstances which when taken into consideration, leave no doubt as to the Hindu nationality of the Lichchhavas. Both the *Videhas* and the Lichchhavas had a common national designation 'the *Vrijis*'² In other words, they were two branches of the same nation. No one responsible will venture to suggest that the *Videhas* were also Tibetans. The very colonization of Northern Bihar by the Vedic *Videhas* is recorded.³ If the *Videhas* were pure Hindus, a centre of Upanishad philosophy and orthodox theology, the Lichchhavas who were a ramification of the same nation could not have been barbarians. The Lichchhavas were at *Vaiśālī*. And the *Purāṇas* as we have seen connect the *Vaiśālas* like the *Videhas* with a well known Aryan dynasty. They were not 'unanointed' rulers, a term applied by Hindu writers to barbarians settled in India. The *Ānguttara Nikāya* contemplates the Lichchhavi rulers to be "anointed" rulers, i.e., *abhisikta*; like any other Kshattriya rulers. The *Jātaka* mentions the celebrated lake which was jealously guarded and in which the *gana* (republican) rulers obtained their *Abhisheka*.⁴ The Buddhist literature unanimously treats them as good Kshatriyas.

§ 189. Their name according to the rules of grammar is a derivative of the word *Licchēhhu*, i.e., the followers or descendants of *Lichchhu* which in Sanskrit would be *Likshu*. *Likshu* means a mark and *Likshu* is connected with it. The name might have originated on account of some feature-

the Country, that one of the three punishments mentioned in the decision may be approved;

3. The sentence may be mitigated, commuted or revised by the *Dalai Lama* only.

The Regent has no power to do more than select one of the three punishments suggested by the Court of Ministers." V. Smith, *Ind. Ant.* 1903, p. 235.

¹ See above pp. 123-4, 130.

² *Sakapūṭa*, 1. 4. 1. 10, ff.

⁴ *Ant.* p. 51 n.

marks. The name Lakshmaṇa is a similar instance. *Lachchhu* in Bihar and the Doab is a very common name to-day denoting the same thing. A man born with some prominent black or blue mark on his person easily acquires the name.

§ 190. The *Mallas*, neighbours of the Lichchhavis, are styled *Vāsishṭhas* in the *Mahāparinibbāna Sutta*,¹ and *Vāsishṭha* is a well-known Aryan *gotra* name. The *Mahāparinibbāna Sutta* is not the work of crafty Brahmins of the type reputed to concoct Aryan genealogies for barbarian rulers.

§ 191. There is some discussion about the origin of the *Nationality of Sākyas* also. Now the testimony of the Pāli authorities is unanimous that the Sākyas were a branch of the Aikshvākas. This is admitted by the adverse side, the Purāṇas, which place the Buddha, his father and his son, in the *Ikshvāku* house. Contemporaries of the Buddha amongst whom was Ajāta-Śatru, king of Magadha, claim him as a Kshatriya.² As we have seen in the history of the formation of new republics and the Purāṇic detail about the Yaudheyas and Madras, the state-community was called after the leader. We find the same origin of the Sākyas given by the Buddha himself.³ That history of origin agrees with the ascertained history of similar republican foundations. That history therefore should be accepted—that a cadet of an Aikshvāka king founded the Sākyan republic christened after his name.

§ 192. The tradition of an ancient and obsolete custom of sister-marriage amongst the Sākyas had misled some scholars into theories of race-origins. Such ancient and once living custom or law is accepted by the Vedic literature to have existed in the orthodox race. Buddhist tradition also does not limit it to the Sākyas. It extends it to the Ikshvāku royal dynasty

¹ *Mahāparinibbāna Sutta*, V. 19.

² *Mahāparinibbāna Sutta*, V. 24.

³ *Anubuddha Sutta*, 16.

and the Ikshvākus were not new comers; they were never desacramented. They are as ancient as the Vedas. If the Ikshvākus were Aryan, their offshoot the Sākyas cannot be otherwise.

§ 193. The evidence of the Greeks who actually saw many Indian republicans is as decisive as the Greeks. any other fact. They describe the handsome looks and tall stature of the Punjab and Sind republicans. Snub-nose of the Himalayan Mongoloid could have never been described as a handsome feature by the Greeks, who, I think, must be taken as good judges in these matters. Nor could the stature of the Himalayan be mistaken by the Greeks to be majestic. The very description proves perfect and pure Aryan type of the Hindu. All these republicans are expressly mentioned by them as Indian.

§ 194. The names of the republicans are another internal evidence of their Hindu origin. Evidence of names and orthodox literature. The Kāthaians or the Kāthas are a Vedic people to whom the Kātha recension of the Yajur-Veda and the Kātha Upanishad owed their origin. The Madras are not simply known to Vedic literature but are known as a home of orthodoxy where men like Śvetaketu went for post-graduate studies in sacrifices. There is a definite history of the origin of the Yaudheyas and Madras as noticed above. The 'Kshatriyas' were *par excellence* Kshatriyas. The Vrishnis are not only Kshatriyas but sacred Kshatriyas, the Vedic Satvats Yadus. As to the names like the Arjunayanas, and the Śālankayanas, etc., the names are proof positive of orthodox origins. The rules of Pāṇini stamp the formation with orthodoxy.

§ 195. Orthodoxy has, so to say, anticipated the controversy and has already set its seal on the orthodox origin of these republics. The Aitareya Brāhmaṇa describes the Vedic rituals with which the republican Madras,

the Satvats, the Kurus, and others were consecrated to political rule, and with which the constitutions Bhaujya and the Svarajya in the west and south-west and Vairajya by the side of the Himalayas received sanction.

§ 196. Whatever the race-origins of a particular republican community, the system was Indian and orthodox Indian. It goes back to the time of the Aitareya Brähmana and earlier. That democratic and republican states were experiments of the Hindns themselves, who at times had been regal and in turn republican, is further proved by what Megathenes saw and learnt in the country twenty-two centuries before (§ 18).

APPENDIX A

The Maha-Bharata on the Andhaka-Vrishni-Samgha

§ 197. The Sānti Parvan in its Ch. 81 records a discussion on the affairs of the Andhaka-Vrishni league. It is called an 'ancient history' although it is put in the mouth of Bhishma, a contemporary. Krishna puts his difficulties as the Vrishni-leader before his friend Nārada, and the latter gives his solution. The discussion is important as showing :

- (a) that there were two political parties in the joint *Samgha or Federal Parliament*, each of which tried to gain the upper hand in political matters;
- (b) that there were sharp discussions in their parliament or council, and Krishna was attacked, and he attacked others in return, for Nārada rebukes him for not having a tactful tongue;
- (c) that at the time to which the history relates B abhru Ugrasena¹ and Krishna were the elected Presidents;
- (d) that the republican leaders were mostly related to each other, and that Krishna was not equal to the influence or intrigue of his relatives. Ahuka on the side of the Vrishnis and Akūra on the side of the Andhakas seem to have led the Federal Diet. [These two, according to the Sabhā-Parvan², had

¹ महाभारत : *Mahabhisagha*, on P. IV. I. 114, Kielhorn, II. p. 114.

² Ch. XIV, 33—34.

contracted a political marriage between their families.]

I give below the text and translation of the discussion.

भोग उवाच ॥

अब्राप्युदाहरत्नोमितिज्ञासं पुरातनम् ।

संवादं वासुदेवस्य महर्षेनरिदप्य च ॥ १ ॥

वासुदेव उवाच ।

नासुद्धत् परमं मन्त्रं नारदार्थति विदितम् ।

अथचिह्नितो वाऽपि भुद्धत्यचिह्नितो वाप्यनामवान् ॥ ३ ॥

स ते सौहृदमासाय किंचिहच्चामि नारद ।

क्षम्या दुहि च ते प्रेत्य संप्रच्छेति त्रिदिवज्ञम् ॥ ४ ॥

दास्यमेव्यवादेन ज्ञातीनां वै करोम्यहम् ।

अधर्मोक्ताऽस्मि भोगानां वाग्द्रुक्तानि च चमे ॥ ५ ॥

अरथोमन्त्रिकामो वा मध्यनाति छुदयं भम ।

वाचा दुरुत्तं देवर्यं तत्तां दद्धति निवदा ॥ ६ ॥

वलं सङ्कर्षणे नित्यं सौक्रुमायं पुनर्गंटे ।

रुपेण मतः प्रद्युम्नः सोऽसहायोऽस्मि नारद ॥ ७ ॥

अन्ये हि सुमहाभागा वलवत्तो दुरासदाः ।

नित्योत्तानेन संपत्ता नारदान्यकर्त्तव्यायः ॥ ८ ॥

यस्य न स्युन्ने वै स स्यादप्य स्युः जासुमेव तत् ।

इयोरेत्नं प्रचरतोवृष्णोम्येकतरं न च ॥ ९ ॥

स्यातां यस्याच्चकाल्पौ किं तु दुःखतरं ततः ।

यस्य चापि न दीप्यातां किं तु दुःखतरं ततः ॥ १० ॥

सोऽहं क्रितव्यमातेव इयोरपि महामुने ।

नेकस्य जयमाश्च मे हितीयस्य पराजयम् ॥ ११ ॥

ममैवं क्रितव्यमानस्य नारदोभयदश्नात् ।

वलुमहसि यच्छ्रेयो ज्ञातीनाभासनस्याः ॥ १२ ॥

नारद उवाच ।

आपदो दिविधाः क्षम्य वाश्चात्मयन्तराच्च ।
 प्रादुर्भवन्ति वाण्येव स्वकृता यदि वाऽन्यतः ॥ १३ ॥
 सेयमाभ्यन्तरा तुभ्यमापत् क्षक्षा स्वकर्मजा ।
 अकृतभोजप्रभवा मर्व ज्ञाते तदन्यया ॥ १४ ॥
 अर्थहितोऽहं कामादा वीरवीभक्तया^१पि वा ।
 आत्मना प्राप्तमेव्यमन्यत्र प्रतिपादितम् ॥ १५ ॥
 कृतमूलभिदानौ तत् ज्ञाति गच्छ सहायता ।
 न शक्ये पुनरादातुं वान्तमवभव्यम् ॥ १६ ॥
 वस्त्रयसेनतो राज्यं नास्ति शक्यं कथंचन ।
 ज्ञातिभद्रभयात्कृत्या त्वया चापि विशेषतः ॥ १७ ॥
 तत्र सिध्येत्पृथग्नेन कृत्वा कर्म सदुष्करम् ।
 महाजयं व्ययो वा चाहिनाशो वा पुनर्भवेत् ॥ १८ ॥
 अनायसेन शक्तेण सहुना इदयच्छिदा ।
 जिज्ञासुद्दरं मर्वेण परिशृज्यानुसृज्य च ॥ १९ ॥

वासुदेव उवाच ।

अनायसं सुने गच्छ सहु विद्यामहं कथम् ।
 येनैवासुद्दरे जिज्ञापरिशृज्यानुसृज्य च ॥ २० ॥

नारद उवाच ।

शक्ताक्षदानं सततं तितिचाऽऽज्ञवमादेवम् ।
 यथाहप्रतिपूजा च गच्छमेतदनायमस्म ॥ २१ ॥
 ज्ञातीनां वक्तुकामानां कटुकानि लघुनि च ।
 गिरा त्वं छृदयं चाचं गमयत्वं मनासि च ॥ २२ ॥
 नामज्ञापुरुषः कच्छिकानामा नासुडायवान् ।
 महतीं भुरमादाय समुदायोरसा वर्जत् ॥ २३ ॥
 सर्वे एव गुरुं भारमनडान्वहते समि ।
 दुर्गं प्रतीतः सुगबो भारं वहति दुर्दृष्टम् ॥ २४ ॥

^१ Another reading—वाशामीभक्तया

भेदाहिनाशः सहानां सह मुख्योमि केशव ।
 यथा त्वा प्राप्य नोक्षीदेदयं सहस्रधा कुरु ॥ २५ ॥
 नान्यत्र बुद्धिचालिभ्यो नान्यत्रेन्द्रियनिवहात् ।
 नान्यत्र धनसन्धागादगुणः प्राप्तेऽवतिष्ठते ॥ २६ ॥
 धन्यं यशस्वमासुयं स्वपचोद्भावनं सदा ।
 ज्ञातीनामविनाशः प्यादाया कृष्ण तथा कुरु ॥ २७ ॥
 आयत्वां च तदात्मे च न तेऽस्त्रविदितं प्रभो ।
 याङ्गुष्ठाय विद्यनेन याका यानविधो तथा ॥ २८ ॥
 यादवाः कुकुरा भोजाः सर्वे चान्यकातुष्णायः ।
 त्वयायत्ता मडावाहो जोकिष्वराय ये ॥ २९ ॥

Bhishma said :—In this connexion (on relatives in politics) this old history is quoted—this dialogue between Vāsudeva and the great sage Nārada (2).

Vāsudeva said :

Nārada, matters of state-counsel of vital importance can neither be made known to one who is not a friend, nor to a friend who is not an expert, nor even to an expert if he is not of master mind (3).

As I find the right friendship in thee on which I can depend, I want to speak something to thee, Nārada. In view of thy all-embracing intelligence, I want to put a question to thee, the happy one! (4).

Rulership (Aisvarya) it is called, but really it is slavery to relatives that I am performing. Although I am entitled to the half of executive powers, I have only got to suffer bitter speeches (5).

My heart between cruel words, O Divine Seer, is like the Araṇī (wood) which a man, desirous of producing fire, is twirling. It is consuming me every day (6).

(Although) Samkarshana is always noted for strength and Gada for princely qualities, and Pradyumna is even handsomer than me, still I am without a following, O Nārada.—(7)

Other Andhakas and Vrishnis indeed are endowed with great prosperity and might and are redoubtable. They are, Nārada, always full of [political] energy (*utthāna*)—(8).

For him, in whose favour they are, there is every thing. If they are not so, then one cannot exist.

As regards Āhuka and Akrūra, if they are in one's favour, there is no greater misery for that man. And if they are not in one's favour, there is no greater misery for him either. I cannot elect the party of the either.—(9-10).

I am between these two, Great Sage, like the mother of two gamblers (gambling against each other) who can neither desire the victory of the one nor the defeat of the other.—(11).

Now, Nārada, take into consideration my position and also the position of my relatives and tell me please what may be beneficial to both. I am distressed.—(12).

Nārada replied :

[In a republic] dangers are of two kinds, Krishna, the external ones and the internal ones, or, those which are created internally and those which arise from elsewhere.—(13).

It is the internal difficulty which is present in this case. It is the result of (the members') own acts. The following of Akrūra the Bhoja, with all these families from (hope of) material gain, from caprice or from envy of bravery,¹ have transferred the political power [lit 'rulership'] obtained by them to some one else.—(14-15).

The authority which has taken root already and which is fortified with the title of relatives² they can not take back like vomited food. They can in no way take back government from Babhru Ugrasena for fear of disunion with a relative. And you especially cannot (help them), O Krishna.—(16-17).

¹ Or, 'terrible speech'; See p. 193, foot-note.

² Adopted from Pratap Chandra Roy's Translation.

And if that is even done (Ugrasena is driven out of authority i.e. presidentship), by doing a bad (illegal) act, there would be fear of serious loss, waste, and there may be even a fear of destruction.—(18).

Use then a weapon which is not made of steel, which is very mild and yet capable of piercing all hearts, sharpening that weapon again and again, rectify the tongues of relatives.—(19)

Vāsudeva said :

What am I to understand, O Sage, by that weapon which is not made of steel and is mild, and sharpening which I have to employ in rectifying their tongue.—(20).

Nārada said :

The weapon which is not made of steel is this : Recognition of merit in others and honouring them, mildness, straight-forwardness, toleration, and constant entertainment according to your capacity.—(21).

Of relatives who are anxious to speak, words which are bitter and light you should not really mind and you should by your reply appease their mind, sentiments and tongue.—(22).

None but a great man, one of master mind and commanding following can successfully exert himself in carrying on high political responsibility.—(23).

Every ox can bear upon him a heavy burden and carry it on plain ground. It is only a noble and experienced animal that can carry a difficult burden through a difficult path.—(24).

Destruction of sanghas (republics) lies in disunion. You are the leader of them, O Kēsava. As the republic has got you (as president at present), act in the manner that the sangha should not decline.—(25).

Nothing but tact and tolerance, nothing but control of one's personal tendencies, nothing but liberality, are the qualities which reside in the wise man for the successful leadership of a republic.—(26).

Krishna, elevation of one's Party leads always to long

life, glory and wealth. Act in a way that destruction may not befall the relatives.—(27).

There is nothing, O Lord, in the matter of Future Policy and Present Policy as well as in the Policy of Hostility and in the Art of Invasion, in employing Foreign Policy, which is not known to you.—(28)

[Prosperity of] all the Andhaka-*Vṛishnis*, the Yādavas, Kukuras, and Bhojas—with their people and rulers of people,² depend upon you, O you of long arms.—(29).

² *Tāvara* in the meaning of 'ruler' is a technical term, e.g., *Mahābhāskya*, on P., VI, 1, 2, Kleihorn, III, p. 7, 'तावर चायादवति चामाहामायत्तुका चानीयता तावर' चामिको मात्रम् चानीयत्तामिति'; Cf. *ibid.*, II, 365. See also *Gautama-Dk.* S., IX, 63; J., I, 510, 'तावर', 'sovereignty.'

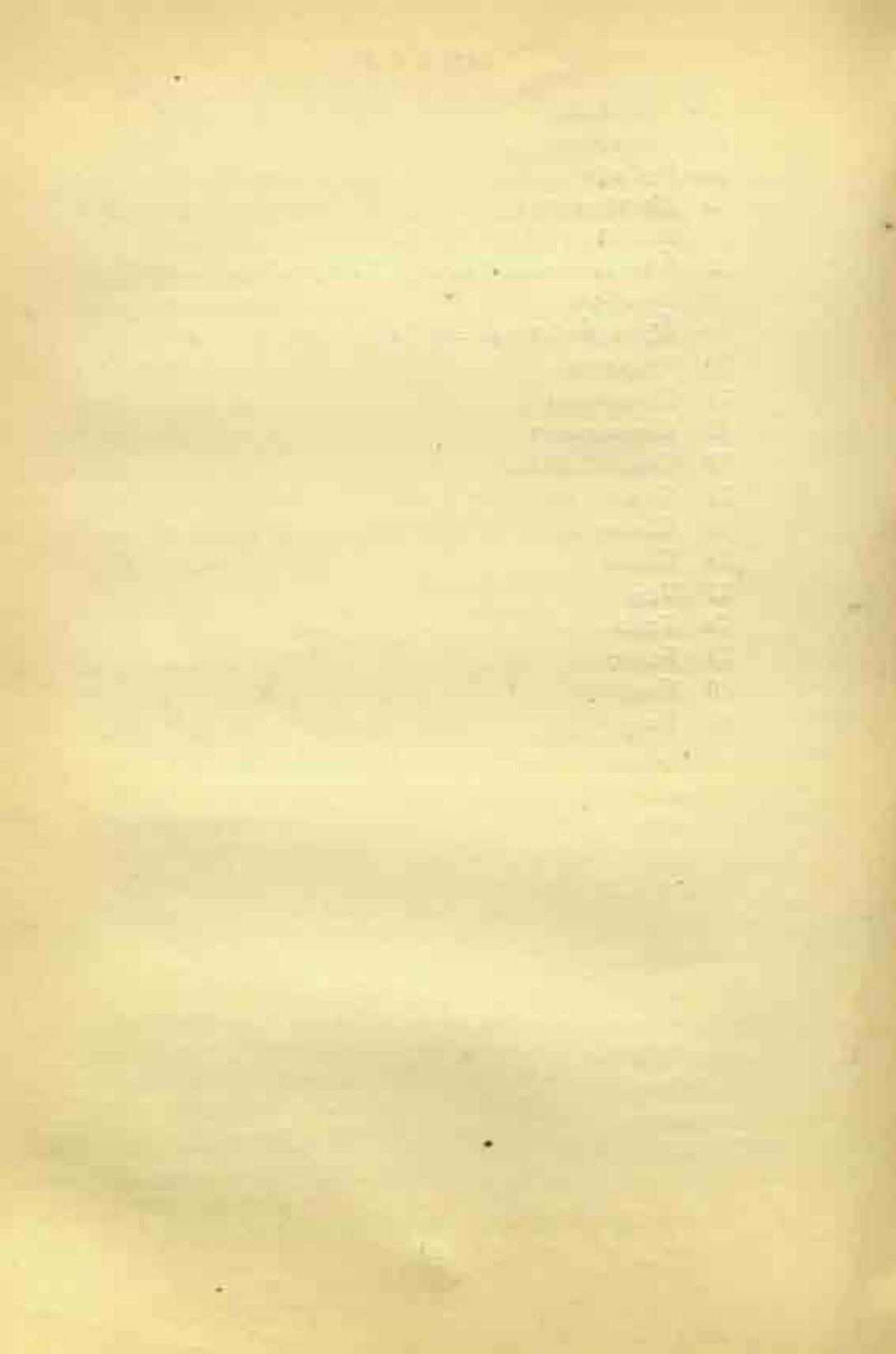
APPENDIX B

List of Indian Republics discussed in Part I.

- 1 Agra-Śrenī (Agsinae)
- 2 Ambhaśītha (Ambastanoi, Sambastai)
- 3 Andhaka
- 4 Andhra
- 5 Araśṭa, Arishṭa (Adrestai)
- 6 Audumbara
- 7 Avanti (Dvairājya)
- 8 Ābhīra
- 9 Ārjunāyana
- 10 Bhagala
- 11 Bharga
- 12 Bhoja
- 13 Brāhma guptā
- 14 Brāhmāṇaka (janapada) (Brāchmanoi)
- 15 Buli
- 16 Chikkali Nikāya
- 17 Dakshin-Mallas
- 18 Dāmani
- 19 Dāṇḍaki
- 20 Gandhāra
- 21 Glauchukāyanaka (Glaukanikoi, Glausai)
- 22 Gopālava
- 23 Jālmani
- 24 Jānaki
- 25 Kāka
- 26 Kāmboja
- 27 Karpaṭa (Kharaparika)

- 28 Kaṭha (Kathaians)
- 29 Keralaputa
- 30 Kaṇḍibṛṣa
- 31 Kaundaparatha
- 32 Kaushṭaki
- 33 Koliya
- 34 Kshattriya (Kathroi)
- 35 Kshudraka (Oxydrakai)
- 36 Kokura
- 37 Kuninda
- 38 Kuru
- 39 Lichchhavi
- 40 Madra
- 41 Mahārāja (Janapada)
- 42 Mālava
- 43 Malla
- 44 Maupdi Nikāya
- 45 Moriya
- 46 Muchukarna (Mousikani)
- 46 Nābhaka and Nābha Pañkti
- 47 Nepal dvairājya
- 48 Nysa (Akoubhi)
- 49 Parśva
- 50 Patala
- 51 Pāñchāla
- 52 Piñinika
- 53 Prārjuna
- 54 Prasthala (Presti)
- 55 Pulinda
- 56 Pushyamitra
- 57 Rājanya (Janapada)
- 58 Rāshṭrika
- 59 Satvat
- 60 Śākya
- 61 Śālaṅkayana

- 62 Sanakānīka
 63 Satiyaputa
 64 Śayaṇḍa
 65 Sāpiṇḍi-nikāya
 66 Saubhūti (°ta) (Sophytes)
 67 Śibi (Janapada) (Siboi); [Mādhyamikeya]
 68 Surāshṭra
 69 Śūdra (Śudrāyaṇa—Sodrai)
 70 Trigartas
 71 Uttara-kuru
 72 Uttara-madra
 73 Utsava-Saṅketa
 74 Vasāti (Ossadioi)
 75 Vāmaratha
 76 Videha
 77 Vṛiji
 78 Vṛika
 79 Vṛishṇi
 80 Yaudheya
 81 Yona



APPENDIX C

Additional Notes on Part I (1924).

P 4—ARTHASATRA (KAUTILYA)—Its authorship and date.

Recently the controversy about the date of this work has revived. Dr. Jolly (*Arthashastra of Kautilya*, Lahore, 1923, Intro. pp. 1—47) has pronounced the work to be a piece of forgery of about the 3rd century A.C. (pp. 43, 47): 'we might abide by the 3rd century as the probable date of the A.' 'the real author was a theoretician' and Kautilya himself a 'fabulous minister' (p. 47).

(i) Authorship.

To take up the latter thesis first, Jolly's arguments are:

- (a) 'the traditional accounts of K. do not refer to K. in the capacity of a teacher or author of literary compositions.'
- (b) 'nor is his name ever mentioned by Megasthenes.'
- (c) 'nor does the latter writer's description of India bear out the theory that he was a contemporary of K.'
- (d) 'Patañjali in his Mahābhāṣya refers to the Mauryas and to the *sabda* of Chandragupta, he is silent about K.'
- (e) 'K. is a mere nickname denoting falsehood or hypocrisy, which could hardly have been devised by the renowned minister of Chandragupta himself.'
- (f) 'Nor does the character of the work stamp it the production of a statesman, filled as it is with pedantic classification and puerile distinctions, like all the Sastras composed by Pundits.'

Jolly's Conclusion—"The real author" therefore "was a theoretician, no statesman but perhaps an official in a state of medium size" (p. 47). 'The ascription of the work to K. or Chitpakya was entirely due to the mythic current regarding that fabulous minister who was looked upon as the master and creator of the art of polity and as the author of all the floating wisdom on the subject of Niti' (p. 47).

Argument (a) is contradicted by the latter portion of the conclusion, admitting that K. is traditionally regarded 'as the author' etc. Such tradition in literature does exist, e.g. Jain-a-'Koñiliyam a false sāstra' in the Nandi Sūtra cited by Dr Shāma Sastry, AS. (1909), Upodghata, IX, and Sanskrit—Pañcha-tantra, Kamandaka, Dañdin ('revered teacher'), Medhatithi, etc.

Argument (b) is disposed off by the simple answer: where is the book written by Megasthenes? Find that first, as we cannot build a hypothesis on a book not yet found.

Argument (c) evidently refers to a theory started on the supposition that K. knows no large empire but only a small kingdom, as he has the mandala or prakṛiti theory of neighbours and records the existence of republics and a policy towards them. The supposition is contradicted by fact: K. says that the Imperial tract (*chakravarti-kshetra*)¹ lies between the Himalayas and the Ocean, 92² thousand yojanas in the straight line (as the crow flies). It is hardly possible to imagine a state without neighbours, a policy towards neighbours will have to be postulated by any statesman however large his empire may be. Then we know that there were a number of neighbours in the South who were reduced in the next reign—i.e., of Bindusāra.³ When Chandra-gupta took the North-Western provinces from the Greeks, it does not follow that he took the land without its rulers, republics generally, who were existing under the system of Alexander. The *Saṅgha-vritta* lays down a policy towards the republics which it assumes to be under the king's sphere of influence, be they in (1) the Punjab (2) Afghanistan (Kamboja), (3) Western India, or (4) North Bihar. There were therein parties in favour of the suzerain and parties against him (AS.). He was to sow the seed of dissension, patronize some, instal or depose one of the leaders (p. 376). Now we know that in no other than the early Maurya time Afghanistan, the Punjab, Western India and North Bihar at one and the same time were under the sphere of one Indian king. The fact that K. hardly tolerates sub-kings is one which is only compatible with the Maurya-times. Under the Sungas the imperial policy changes; it becomes largely feudal (see the local *rājās* in the inscriptions).

(d) Patañjali, it is true, does not refer to Kañṭilya. But Jolly ought to have shown any sātra of Ptoini or a Vṛtika of Katyayana or a comment of Patañjali which could be the occasion of a mention

¹ IX, 1, p. 338.

² Śākashreyā's reading, KNS., I. 39.

³ J. B. O. R. S., II. 81.

of Kautilya. If Patañjali does not mention Bindusara, Asoka, Radhagupta or the Buddha, is that a reason to hold that they did not live? Patañjali was not writing history.

- (e) Names are not devised by the bearers : they are given by parents. It is difficult to get rid of names, and no sensible man cares to change an awkward name, e.g., *Sunahstpha*, *Pituna*, *Fox*. As it has been repeatedly pointed out,¹ *Kauñilya* was a *gotra* name coming down from generations. The forefather who bore the name *Kuñila* or *Kanñili*² is answerable to Dr. Jolly and not Kanjilya Vishnugupta. *Chāṇakya* [the name derived from the father according to Hindu literature³] is mentioned in a painted inscription in the Bijayagadh cave (Mirzapur) in Gupta script of the 4th century A.C., a photograph of which has been brought by Rai Saheb M. Ghosh, Curator, Patna Museum. It reads *Chāṇakya-roshabha*.
- (f) If all the *Sastras* composed by Panjits have puerile distinctions and pedantic divisions, it is a literary fault of Kañilya's country ; he could not escape the traditional mannerism in letters. The style of a certain European country is heavy and pedantically detailed in the eyes of other Europeans. That style, be the author a college professor or a statesman lecturing on statecraft, cannot be avoided by the native. To me, the details and theories of the AS. are such that no theoretical writer, i.e., the contemptible 'Panjit' could have written it. This is in fact admitted by Jolly when he says that the writer was probably an official knowing administration. The admission itself contradicts the 'Panjit' 'thoracician' theory. 'The A. deals with internal and external policy and may be designated as an ancient Imperial Gazetteer of India, as a manual of political economy and polity' (Jolly, 1-2). Again, 'the general tendency of the A. is thoroughly realistic and worldly' (Jolly p. 3). The onus on Dr. Jolly is very heavy to prove that the author is some one other than the named and acknowledged (e.g., by Sankarīrya, Bapa, Daudin, Kamandaka, and others) author of the work. Forgery is to be proved, not merely asserted, and proved by the party alleging it. It is for the reader to see if Dr. Jolly has discharged that onus. In my opinion he has not.

(ii) Date.

Now let us take the theory of date.

One has to agree when Dr. Jolly, very rightly, says that there is a rare unity of plan and structure pervading the whole work (p. 5). The device beginning with contents and ending with the notes on the system of the work which unifies the whole work, and the cross references in the body of the work leave no doubt that the whole work is by one and the same author. There is also common ground when he shows that the book as we have it (I may add, but for faulty readings and copyist's mistakes) is the same which existed about 400 A. C. (pp. 8, 9, 12.) Thirty quotations in the *Tantrakhyanika*, and citations in later books prove it. Thus the question in controversy is reduced to this, when was the AS. written between 300 B. C. and 400 A. C. (This limit is further narrowed down by Jolly's view, rightly held, that *Vatsyayana* had before him the AS. while writing the S. and he takes the time of the KS., to be "the fourth cen. or so," and consequently places the AS. in the third century A. C. (pp. 29, 43).)

Arguments for the third century A. C. Date.

Arguments of Jolly for the third century date are :

1. That both Kaupilya and Bhagsa have a verse (मृत्यु इति etc.) in common, and K. takes it as a quotation, hence he must have borrowed it from Bhagsa whose date is 3rd cen A. C (p. 10).
2. That K. and Yajnavalkya agree in their laws; that K. therefore converts Y.'s laws into sūtras (p. 17), and Y.'s date is the same i.e. 3rd cen. A. C. (p. 47).
3. That the Mahābhāshya nowhere mentions the A.
4. That the Rajadharma in the *Mahā-Bhārata* and the Dharmasūtras is in an embryonic condition as compared with the A.'s detailed provisions and advanced condition of life (p. 30).
5. That the A. knows the Purāṇas.
6. That one of the Kṛmaśāstra sections, the Vaiśīka, is mentioned by K. (p. 32).
7. That the A. knows technical terms of Sanskrit grammar and is acquainted with *Aṣṭādhyayī* (p. 32).
8. That astrology and divination are known to it and two planets are mentioned by name in it.
9. That it knows a book on metallurgy called *śulbadhāraśāstra* (on copper) (p. 33).

✓ 10. That it knows many technical treatises e.g. on mining, architecture, finance, jewels, alchemy, etc. "His work is the outcome of a long period of literary activity in the field of polity rather than the production of a creative genius—another reason for not fixing its age-limit too high" (p. 33).

11. That "the minister R." in the *Mudrā-Rākshasa* is probably a myth, why should not K. be mythical as well" (p. 34). The Greeks do not mention him. The rise of a new dynasty might have 'given a start to the invention of myths' (p. 34).

12. That K. refers to alchemy which was 'a late growth on the tree of Indian Science' (p. 34).

13. That K. mentions *Suraṇya* which is from the Greek term *σύρινξ*.

14. That the description of India by Megasthenes and the Aśoka inscriptions do not show such an advanced stage as the A. (p. 31),

e.g., the A. knows state monopoly of mines, superintendents of mint, metal, mineralogy, chemical skill in producing coins, ornaments, etc., while Megasthenes refers to five metals only and Strabo says that Indians are inexperienced in the art of mining and smelting.

15. That the A. mentions written documents, while Megasthenes says that the Indians did not know writing.

16. That Megasthenes does not mention the premia on coins, taxes on gambling, liquors, road-cess etc. which the A. describes.

17. That the description of Megasthenes agreeing with the A. proves nothing as the A. agrees also with the Chinese pilgrims and Alberuni.

18. That Pāpaliputra is nowhere mentioned (p. 43). Geographical horizon of the author indicates that the book was written in the South from where it has been discovered.

19. That the A. gives the opinion of K. by name: this comes under the definition of *epadeta* of the A. proving that K. could not himself have written the work.

20. That the opinions of others cited are imaginary, the names being taken from the *Maha-Bharata* (pp. 31, 44).

Examination of Jolly's arguments:

1. The verse 'navapī tarṣvapī' etc. is a memorial verse used in exhorting soldiers in war. Exhortation to soldiers is as old as history; the verse is based on a primitive belief which is reminded thereby—that the

faithless soldiers will go to hell. If we consider the following point, it will be evident that it is not possible for K. to have borrowed from Bhāsa, but that he must have borrowed either from some other book or as he implies, वृत्ति शब्दोऽप्यनुवानः, from floating, current memorial verses. The point is that K. gives two verses and the Navam i.e. one is the second, reading after the first (X. 3). Without the first it is incomplete. Bhāsa has only the latter one. How could it be said then that K. borrowed from Bhāsa?

2. It is perfectly true that there is a close agreement between Y. and K. in laws. I have discussed the point in my Tagore lectures. Here I shall take up only one datum which completely disposes of the question of priority. K. uses a term *yukta* meaning an official, which occurs in Asoka's inscription as *yuta*. The latter term none could understand before the publication of the A. as the term in literature subsequent to A. has gone out of use altogether. Y. could not understand it as used in the A. : 'युक्त-कर्त्ता व्यवस्था' 'an official act of a non-official' (as pointed out by Dr. Shamsa Sastry in his first edition of the A. Intro., p. X.), and he uses *yogya* 'proper' अद्यानी विषयकम् इति, II 235 where K. gives *yukta*, and *ayogya* 'improper' where K. has *a-yukta*. This can only be explained on the hypothesis that Y. versified the laws of K. and in places could not understand it. Jolly tries to meet this by saying that the demand for statement on oath being unauthorized was 'improper' and therefore the difference is purely nominal. But how could any one explain, even by straining, अद्यानी विषयकम् इति 'an incapable man doing a work which should be done by a competent man' on the theory of 'nominal difference'?

Then, K. uses verses at times; if he was going to borrow from Y. why should he have turned verses into Sūtras? The more rational process is to versify sūtras, and Y. followed that. There is no case made out for supposing a reverse process.

As Y. is assigned to the 3rd cen. A. C., and *yukta* has so long ceased to have the technical sense that a legal author could not understand it, the date of A. should be some centuries before 100—300 A. C.

3. Occasion for the mention of the A. is to be shown in the Mahābhāṣya before we can deduce anything from the silence. Many Vedic works are not mentioned by Patañjali, for that reason no one can say that they did not exist. He was not writing a history of literature.

4. The Dharma Sūtras deal with Dharma laws, while the A. deals with artha principles and laws. The subject of the DhS., is not political science but Dharma law. The subject of politics being

principal in one and incidental in the other, no comparison can be instituted for the purposes of chronology. I would demur to characterize the M. Bh. Rāja dharma as being in embryonic state; in the theory part it is more developed than the A. Then, every inferior writer does not change chronology. Some Tagore lectures after those of Dr. Jolly are far inferior; they for that reason could not be placed in a time earlier than his.

5. The oldest Dharma Sūtra knows Purṇipic literature. Āpastamba mentions the Bhavishya Purāṇa (II. 24, 6, p. 98), and "Purṇa" again in II. 9. 23, 3. The Bhavishya existed according to Pargiter's researches very early. *Parīkṣā* is mentioned as early as the Chāndogya Upaniṣad (II. 8).

6. The *Vaiśiṣṭika* book was written by Dattaka at Pāṭaliputra before Vatsayāṇīya. There is nothing to show that it or any other *Vaiśiṣṭika* was not written before 300 B.C.

7. Knowledge of Pāṇini does not go against the 300 B.C. date of K. (See *ante*, p. 33, n.). Also note the pre-Pāṇinean use (*Cf.* Macdonell, HSL., p. 267) in the A. of *nāma* *ākhyāta*, *upasarga* and *nipāta* (II. 10). In other words, Pāṇini's terms had not become established fully as in the time of Pāṭñājali and later.

8. Divination is as old as the Atharva-Veda. The origin of astrology has been already shown to be Mesopotamian.¹ The Greeks and Hindus both borrowed from the same source. No argument of chronology can be based on the mention of two planets. The fact that the planets as they appear in Greek astrology and later Indian literature do not find place in the A. is an argument in favour of an early date for the A. Metallurgy, particularly knowledge of working copper, must have been known in a country where copper coins, silver coins, alloys in coins, "white metal" (or nickel ? brought to Alexander in the Punjab), bronze, iron, glass, etc. have been worked for centuries before Alexander and Chandragupta, as proved by the positive evidence of finds (punch-marked coins, utensils at Pāṭaliputra and other places). Recently Rai Sahib M. Ghosh has found cast iron in the Maurya stratum at Pāṭaliputra. Cast glass seals have been found with Maurya and pre-Maurya lettering by Dr. Spooner and the Rai Sahib at Pāṭaliputra (JBORS, Sep. 1924). Seven metals are known as early as the Yajurveda (Vaj. S., XVIII. 13, XXIII. 37).

9-10. The argument is against the theory of fanciful quotations in the A.S. If there was a long previous literary activity, the quotations are

¹ JBORS, 1919, p. 664; Ind. Ant., 1918, p. 112.

natural. If before the A., i.e., before Alexander, there were technical treatises, K. could not make every science begin after the Greek invasion. Why should the existence of treatises be a reason to fix the date too low and not 'too high' (a term too ambiguous to meet) is not explained by the learned scholar.

11. It is not proved that 'Rakshasa' is a myth. From unknown to unknown is not a logical step. Further, if one minister is mythical why all others be mythical? If the Greeks do not mention him, it is K.'s ill-luck. Non-mention by the Greeks, though it may take away the distinguished character of a human being, cannot disprove the very existence of a man. Moreover, where have you got the complete writings of the Greeks (i.e., Megasthenes)? Rise of a new dynasty *may* give rise to myths, at the same time it *may not*, or may on one point and may not on others.

12. Dr. Jolly knows the Hindu theory that alchemy was born in India before the Christian era². In any case it is not yet proved where the so-called science first made its appearance. In connexion with alchemy in later Indian literature we have the mention of Constantinople (*Rūma*); if we connect the AS with later alchemy we have to come down to Muhammadan times. Jolly therefore has to postulate a probable "Greco-Syriac" origin and to place that hypothetical origin in the 1st cen. A.C. But one hypothesis cannot prove another. We must have a proven fact that alchemy is not original to India and that it was borrowed by India from a 'Greco-Syriac' original and from nowhere else. The very fact that we have alchemy before 300 A. C. in India shows that we have to give up the theory of Arabian origin and admit that there was an earlier stratum, either Indian or foreign. We cannot go further than that because nothing can be proved at this stage beyond that. *Rūma* and *Barbara* as found in later literature must refer to another and a subsequent importation.

13. Syrinx was employed in sieges in India in Alexander's time. K. living both before and after Alexander's invasion can very well use the term. Besides, some Greeks had been living on the Indian frontier earlier and under the Persians in the Punjab, as Greek letters are found on Persian coins struck in India (see above, p. 147).

² Alberuni (XVII) gives the name of Vyāḍi before the Christian era. Vyāḍi must have had predecessors.

14. Asoka's inscriptions do not undertake to give a gazetteer of the administrative system. Can any one attach the slightest importance to the Greek allegation that Hindus did not know smelting when we have coins, ornaments (*e.g.*, the fine gold ring found at Pāṭaliputra) cast iron, cast glass seals etc. of the Maurya and pre-Maurya times? The Greeks themselves mention the fine vases carried in front of Chandragupta and gold vine in his palace. If Megasthenes mentions only five metals, his knowledge is poor as in so many other instances (seven castes, writing, etc.). Seven metals are known to the Y. Veda alone. In the absence of his original book we cannot say what he actually said and of which part of India.

15. Megasthenes himself says that there were registers kept on the roads to find out distances and there were mile-stones. The Jatakas mention written tablets; seals, and inscriptions of Asoka prove writing to have existed and been largely employed in the Maurya times. Could writing suddenly appear with Alexander? Asoka two generations later publishing his inscriptions all over India (unless to be read by Greeks and explained to Indians!) and his father Bindusara writing to the Greek king disprove the utterly untenable assertion.

16. Megasthenes' 'tax on articles sold' would include octroi and general taxes of the A. Besides, Megasthenes' work is not before us.

17. If agreement between Megasthenes and the A. proves nothing, how can disagreement prove anything?

18. The non-mention of Pāṭaliputra proves nil. The trade route to the South for the sake of shell, diamond, gems, pearls, etc., was no doubt important. At the same time the A. mentions Kāśī, Nepal, Kukura, Liechchhavi, Malla, Kamboja, Kuru, Pāñcāla, Surāshtra, Madra etc. His horizon is predominantly Northern.

So many MSS. have come out in the South. Did all those authors (Bhāṣa, etc.) belong to the South for that reason?

19. The A. being avowedly based on old works, and the Sūtra and Bhāṣya being combined in one treatise, every sūtra having original opinion of the author necessarily became *apadeta*. As Fleet has pointed out and almost every Hindu knows, it is a very ancient and even current practice to give the author's name in his composition in this country. It appears odd to a foreigner, but it is commonplace in this country.

20. As Mahamahopadhyaya Ganapati Sastrī has shown (A. S. II, intro.) quotations from Viśālākṣha and Brīhaspati are extant in literature. I may add to them by pointing out quotations from Śukra (Uśanas) and Brīhaspati in the *Tīrta* to the Nitivakyāmṛita published by Pandit

Nathurāma Premīn of Bombay, and from the Mānava AS. pointed out above (p. 8).

In the face of these quotations nobody will be heard to say that the authorities in the A. are imaginary.

Jolly has rightly ignored such untenable views as for instance 'that the style of the A. is not archaic' and 'that geographical data prove a late date.'

(iii) *New Arguments for the Fourth Cen. B. C. date.*

There are pieces of evidence in the A. which are compatible only with the fourth century B. C. date.

(i) The use of *Takta* which is only known to the Maurya times, and the 'geographical horizon' in laying down the policy towards the republics can only refer to the Maurya times. In the first century B. C. and the 1st or 2nd century A. C. there was no power, no 'king' (for whom Kautilya wrote the *Saṅgha Vṛitta* policy) who had from Videha to Afghanistan under him.

(ii) Take again the term *Vṛṣa*, meaning five years (II. 20). This is known to the Jyotiṣha Vedāṅga, and is not known to the literature of the early centuries including the Mānava Dharma Śāstra.

(iii) Take also the datum that the rainy season started in *Sravāna* (*Sravāna-proshṭhapadattha Varṣa*), i.e., in the author's time the rainy

¹ Mention of *Chīna* is innocuous, for *China* which invariably comes along with *Darada* or other Himalayan countries in ancient Sanskrit literature clearly refers to 'Shīna,' the Gilgit tribe still retaining the word and having mulberry tree and silk industry. See the article in Encyc Brit on 'China,' and the identification by Sir George Grierson in LSI, X, Part 4, p. 5, n. [but I would suggest that in this (Mann X. 44) and similar passages, they are the great Shig rasc, still surviving in Gilgit and the vicinity.] It may be added that the Chīnas were regarded to have been of Kshatriya origin. They spoke a language of Sanskrit base as shown by the AS. which says that the silks produced in China-country bore the names *kantaka* and *chīnapatta*. Neither *kantaka* nor *patta* (Skt. *pattā*) is a Chinese word. All the members of the group where *Chīna* occurs are Himalayan peoples. *Chīna* alone cannot jump over thousands of miles away into China. In the same Chapter (XI. ii) *chīna-si* furs or skins are mentioned as coming from Bāhīya, which according to Bhāskarāñin is a Himalayan country. Gilgit and Cashmara still produce both skins and silk.

Interchange between *ch* and *sh* (*Skin = Chīna*) is common in Slin, e.g. *push-push*.

Similarly, *slakanda* of the AS. (p. 78) is misunderstood as being connected with Alexandria on a wrongphilology. Alexandria becomes *alsakanda* as in the *Miliada P.* A coral variety is called *slakandala* in the AS. Any root-like thing is *kanda* in Sanskrit. A coral-shoot will be called *kanda*. *Aśa* means yellow (espiment, espiment-colour)—*ala-kandaka*=root-coral with yellow tinge.²

season began in Srivapa, unlike today when it begins in the middle of Ashadha. Now, season falls back about one day and a half every century :—

"In consequence of this difference the beginning of Varsh, or the 'rainy season, in the times of Alexander and Asoka, would have fallen just one month earlier than at present."¹

(iv) See also (AS., *ibid.*) वार्षदे नामं नवचात्रे गच्छाते भवति. This could be written only in the North (Pāṭaliputra) and not in the South.

(v) The political data taking us to the Maurya times, we have further materials to hold that the book could not have been written in the later Maurya times. The position of the Sakyas and Ajivikas could not be low as in the A. (III. 20),² they being grouped together with or as Sudra monks. Under Asoka or his successors it was not likely that a law hostile to them would have been promulgated. Again, the sarcasm of Patañjali that the Mauryas were fond of money (gold), finds corroboration in the A. that the Maurya sovereign did institute 'arches' or worships for making money.³ Now Asoka could not have done it, he was too conscientious and religious for that. His descendants were also religious. The datum of Patañjali and the A. thus should refer either to Chandragupta or to Bindusara, and under both sovereigns K. served.

The heterodox Jaina and Buddhist and the orthodox Brahmin literatures assert that Kanjilya was the minister of Chandragupta. The Buddhist and the Jaina books treat him as having been a rascal, debasing coins and making money, making conquests and killing men, etc. The Puranas, on the other hand, show him to be an able minister. How could such contrary and human details be given to a person imaginary? His condemnation and awkward Gotra name are proof to my mind of his historical existence. If we look into the A. it answers both characterizations of K., the heterodox and orthodox. He would put down the heterodox, and the heterodox would find him a bad man.

(vi) If the Puranas turn out to be true in asserting the existence of Chandragupta, why should we not believe them about Kanjilya? If K. existed, why should we not take the book to be his, especially when we find the last but one verse in the book, giving the authorship, to have been in the book before Kgmandaka who paraphrases it in his introduction?

¹ Cunningham, *Indian Eras*, p. 3.

² Munich MS., Shama Sastry's trans., p. 251 n.

³ I. A., 1918, p. 51.

[Jolly, (though without assigning any reason) also takes the Sloka to be contemporary with the composition of the book.]

(vii) If the book existed before *Vatsayana*, and *Kamandaka* ascribed it to K., the onus is on him who wants to ascribe the authorship to another to prove that and disprove the evidence of the A. itself corroborated as it is by *Vst.* and *Kam.*, *Dandin* and *Medhatithi*, *Paficcha T.* and *Tantrasikhynika*.

(viii) There is motive for promulgating a Dharma *Sastra* ascribing it to a Rishi, but there is no such motive in ascribing a material book to another. Besides, *Kauilya* is not a Rishi. Earlier AS books had Rishis as authors. If a Pandit writing the book wanted to foster it on another, he would have ascribed it to some Rishi and a name unbated by a large section of the community (Buddhists and Jainas).

(ix) The Purpas seem to give a second name of *Chandragupta* as *Narendra*.¹ There is evidence that not only the name of the author is in the book, but also the name of the king, '*Narendra*', whose monogram or mark '*Narendradaka*' is directed in the A. to be put on arms (V. 3, p. 247; see also *ibid.* II. 10).

(x) Only the empire of the early Mauryas could take note of exports and imports from *Mahavini* (AS. II. 11) (= *Mahavrisha* of the Veda),² the raisin wine *mridi* of Afghanistan (Arachosia), the weights and measures of the Sibi (II. 19) and Mekala and Magadha at the same time, of *Uttarapatha* and *Dakshinapatha* simultaneously, and provide punishment [from *Pataliputra*] for defaming the *Gandhara* country (above p. 158, n.). And only a minister very highly placed could have all the fiscal and military information which are contained in the A. Punishments for turning women into nuns, and for monks leaving families unprovided for could be laid down (II. 1) only in early Maurya rule of the first two emperors. Raising a prince on the unmarried daughter of a king (while even *Niyoga* is condemned in the Sunga times, e.g., in the *M. Dh. S.*), knowledge of the epics different from the ones we have, are all indications of an early and pre-Sungan date.

¹ The first Sloka giving the author's name was in the book before *Dandin* who gives the identical measure of the book just preceding and says that the work was composed as an abridgement by *Vishnu-gupta* for the Maurya, almost quoting the words of the A. as in the sloka and the previous passage.

* *IA.*, 1918, p. 55.

* *M. & K.*, *V.I.* II, 142, 346.

P. 6—Works of the 4th—5th cen. A. C. and the date of the
Kāmandakīya.

Quotations in the Rājā-N. Ratnākara indicate that there was also a Nāradīya Rājā-nīti. (See *Introduction* to the R N R, 1924, p. v.).

Nārada figures as a teacher of political wisdom in the Mahā-Bhāratā (Sabhā Parvāt), and he is not known to Kāmandaka. The Nāradīya thus probably came into existence before the sixth century and after Kāmandaka.

Kāmandaka cannot be put in the 8th cen. as done by Jolly and Winteritz (Jolly's A S., 46). It is earlier than the Mahā-Bhāratā for the reasons (1) that the latter knows it, (2) that the Artha-Sāstra book of the Great Rishis which was lost when the M. Bh. (SP.) was written, had been used by Kām. (as pointed out above, p. 6, *), and (3) the general style (cf. the Nārada-Smṛiti)¹ indicating Gupta times. (4) The known date of Bhavabhūti helps us further. Bhavabhūti as ably shown by MM. Gopālācārya Sāstrī (AS, II, Intro, p. 7) knew his work; not only he knew Kāmandaka but his audience also must have known his work as a well-established authority to be able to follow and enjoy the character "Kāmandaki" like the "Buddhikāshita" and "Avalokita." Kāmandaka must have published his work a few centuries before Bhavabhūti (first half of the 8th cen.). The datum of the M. Bh. would place his lower limit in the fifth century A.C. Its earlier limit probably is the Tantrikhyāyīka which does not know it. The interval between the AS. and Kāmandaka is large, for not only several subjects and topics in the AS. have become in Kām.'s time antiquated enough to be left out, a new group of authorities, unknown to the AS., had intervened.

There is a revival of the tradition of Chandragupta Maurya in Gupta times. Royal parents name their sons after him (thrice). Viśākhadatta compares him with Vishṇu in his play written under one of the Chandraguptas of the Gupta dynasty (I. A. 1913 p. 265). Chandraguptan laws in the Kauñilya are closely reproduced in the Nārada Smṛiti. Chandragupta's Artha-Sāstra is versified and adapted in the Kāmandakīya Nitiegara. There is an ambition, partly realized, of founding a large empire from Pāpaliputra like that of Chandragupta Maurya. Kālidasa, a Gupta poet, says that the country becomes *Rājāvallī*, 'possessed of a just king', only on account of the Magadhan emperor (Raghuvamśa).*

* See the monetary system of Nārada (App. 56—60) which extends up to the Punjab and knows Dīśīra.

* To say this he has even to commit an anachronism, making the Magadha monarchy which came into existence only with Vāsī (J. B. O. R. S., 1) contemporary with Rāghava.

P. 6.—Pushkara.

He figures also in the political science dialogue in the Vishnudharmottara (II). Probably he is only an ideal person and no author.

P. 6. 14th—18th cen. Digests.

To this class is to be added Vgchaspatti Misra's Rajadharma (See *Intro.* to R N R., p. x.) The commentary on the *Nitivakyamrita*, (the date of which must be earlier than its MS. copied in the 1463, *ibid.*) may be included in the class. The commentator does not restrict himself to the orthodox Dharma Sāstra view. He, trying to give all the original sources of Somadeva, really gives a small Digest of Artha-Sāstra.

P. 8—Works in Vernaculars.

Lalla Lal wrote a Hindi book based on the *Hitopadeśa* and the *Panchatantra* and called it 'Rajantti.'

Page 15—Village fined.

See *Vasishtha Dharmasāstra*, III. 4—

अस्तानन्दीशाना वर्ष मेचन्नदित्तः ।

ते यम् द्वयमित्ताका शोषणपटी वि सः ॥

P. 16—का समा।

It is given also by Nārada (I. 18).

P. 26—Gṛpta.

The Vedic use of *gṛpta* is in the sense of 'company of soldiers'—
गृते शत्रु वर्ष रथम् (R. V., III. 26, 6).

P. 42—State-arms of the Republics.

Lauhā itself may be from *Lauhā* with what is termed by Grierson as 'spontaneous nasalisation' (JRAS, 1922, pp. 381 ff.).

For *Aha* see 'krīta-Narendrakāmī sastavaranamgyudhāgarāṇī praveśayet' in the A. S., V. 3, p. 247.

Page 52—Decisions on rolls (Book of Precedents).

The Jataka also knows such books of precedents. See J. III. 292, wherein the law-court precedents are entered: "विचेच्छे पौथकम् लेखपत्रम्. Probably *Vasishtha* also refers to precedents in XIX. 10

P. 53—Ashṭa-kulaka.

See Pt. XV, 136, the Ashṭa-kula-adhikarāṇas as town corporation officials, and note in App. D, on Part II, pp. 105-8 below.

P. 51.—'LEKUCHHAI.'

Riksha would also give both *Lichchha* and *Likkha*, but we get such forms for the Lichchhavis (cf. Jaina spelling *Lekkhai*) as point to *likshu*, loose, as the origin. Manu's *Nitchchhavi* would be a local dialectical variation which is peculiar to Eastern India.

P. 63 n.—*શ્વરી*:

Savr=Skt. *Chyav*, Avestan *Syar*.

P. 73.—*Jauhar*.

It is derived from either *Jatu gharā* (the Maha-Bharata 'Jatugriha,' 'the house of lac,' made to entrap and burn the Pandyas) as has been suggested, or preferably from *Jama-ghara* 'House of Death.' *Jauhar* is spelt as *Jama-hara* in the 'KanhaJa de Prabandhu' (a work in Old Rājasthān), p. 94 (pointed out to me by Dr. Suniti K. Chatterji).

P. 81—'Every man in the community had franchise':—citizens *versus* non-citizens.

From a statement of Patañjali it is clear that in a republic there used to be slaves and artizans to whom the peculiar forms which denoted the citizens of a particular republic did not apply—સેતાં દાખ કા કરુંકરે ના (See above § 31, p. 35, n.). This indicates that the artizans as well as slaves were not franchized. The Maechikarnas did not keep any slaves in their state (hence the legend in Megasthenes that there were no slaves in India).

P. 82 n.—*Kanninda* and *Kaset*.

Sir G. Grierson is also of the opinion that the *Konets* should not be identified with the *Kannindas* (L. S. I. vol. ix, p. 6, n.). The form *Kaset* is correct which was personally ascertained by me at Sipri (Simla).

P. 87.—*Vahikan* physique.

On the physique of the *Vahikas* we may note that the Maha-Bharata in abusing their heterodoxy (probably they had then become Mahāyānist Buddhists) quotes a parody of a song of the *Vahikas* which shows that their women were large-bodied and that mutton was their favourite food. "When shall I next sing the song of the *Vahikas* in this *Sakala* town, "when shall I again, dressed in fine garments in the company of fair-complexioned large-sized women eat much mutton, pork, beef and the flesh of fowls, asses and camels? They who eat not mutton live in vain."

"So do the inhabitants, drunk with wine, sing. How can religion be found among such people?"

At the time when the *Karṇapāṇa* (Ch. xliv) was written, evidently they had become heterodox, probably Buddhists, as it says, 'the Vaibhus 'who never perform sacrifices, whose religion has been destroyed,' 'they are 'without the Veda and without knowledge.' They are orthodox in the *Satapatha Br.* (I. 7. 3. 8, Grierson, LSI, 4 n. 8), in the *Upanishads* which describe Śvetaketu going into the Punjab for religious tournament, and also evidently in *Pāṇini*.

P. 93—Madra Country

In medieval Indian tradition the Punjab, especially the northern part, was always called *Madrādesha*. Guru Govinda Simha in his "Vichitra Nāṭaka" says that he was brought from Patna, where he was born, to Madrādesha or the Punjab.

P. 109—Śalākā:

'Pin' probably does not convey the full sense of 'Śalākā.' Cf. *Aksa-Śalākā*, the Hindu dice. The Śalākā was a small oblong piece which could come easily within the fist.

P. 150—Yaudheya coin legends: *Bhagacalo Scūmina*[b]:

Brahmatya-devasya (C. C. I. M. 181-82, C. A. I. p. 78) seems to be the correct legend. *Brahmatya* is not the name of the Yaudheya king (Rapson, JRAS, 1903, 291), but the name of the god who in some coins is shown with six heads—Kārttikeya (as recognized by Rapson himself).

P. 153—Mālava Coins.

The variety of coins bearing single names and generally no legend of the Mālava Gaṇa found at the same place, are attributed to the Malavas (C. C. I. M., 163, 174—177). Probably they represent the power which superseded the Malavas. The names are so many puzzles—e.g., *Maraja*, *Jamapaya*, *Paya*, *Magaja*. They seem to be abbreviations—*Maraja*=*Mahā-rāja*; Cf. 'Mahātya' (p. 177). *Jama* and *Fama* appear again and again (pp. 174, 176). *Jama-paya*, then *Paya* only. *Mapojaya*, *Mapaya* and *Magaja* (pp. 175, 176) are probably *Mahā-*(*Mahārāja*) *jaya*, *Mā-*(*Mahā-rāja*) *Paya*, and *Ma-*(*Mahārāja*) *Gaja*. Similarly, *Magajata*=*Ma-*(*Mahā*) *Gaja* (*Gajasa*), *Gajava*=*Gaja-pa*; *Ma-go* (read *ga*) *jara*=*Ma-**Gajapa*; *Mapaka*=*Ma-**Paka*; *Mā-*(read *ma*) *tapa*=*Ma-**Sarpa*; *Maguchha*=*Ma-**Gachha*; *Majupa*=*Ma-**Jupa* (*Yūpa*). *Bhāgavayana* (plate XX, 24) I read as *Bhāmpadyana*.

Pp. 154-5.—Freedom in preference to home.

Cf. Manu, VII, 212:

"Let a king, without hesitation, quit for his own sake even a country, "salubrious, fertile and causing an increase of cattle" (Bühler).

P. 156 n.—*Sanakāntkas*. A 'Mahārāja' *Sanakāntka* as a feudatory of Chandra Gupta II has left an inscription in the Udayagiri *Vaishālī* cave temple (Bhilsa, Gwalior) dated GS. 82 (401-2 A.C.). He is the son of a 'Maharaja' and the grandson of a Maharaja. GI., p. 25.

P. 183.—Ethnology of the republicans.

See R. Chanda, *Indo-Aryan Races* (Rajshahi, 1916), pp. 24, 25, 240, 241.

HINDU POLITY

Part II

MONARCHY
AND
IMPERIAL SYSTEMS

IV

HINDU MONARCHY

CHAPTER XXII

HINDU MONARCHY

Antiquity and Theory of Origin

§ 198. The word Rājan and its original Rāt literally mean a ruler. It is connected with the Latin rex. But Hindu political theorists have given it a nājan or King because his duty is 'to please' (rāñj) the people by maintaining good government. This philosophic interpretation has been accepted as an axiom throughout Sanskrit literature. The kings also acquiesced in and accepted this constitutional interpretation of the term. Emperor Kharavela of Kalinga, who was a Jaina, says in his inscription (C. 165 B.C.) that he did please his subjects, 35 hundred thousand in number. In the Buddhist Canon the same theoretic definition is found : *dammena pare rāñjetiti kho, Vasettha, rājā.*¹ Both orthodox and heterodox branches of the race had adopted it. It was a national interpretation and a national theory of constitution.

§ 198A. Megasthenes, as observed before*, records the Hindu tradition current in his time that Monarchy was the earliest form of organised government in India. This is supported by the Rig-Veda where Monarchy is the normal and the only form of government known. Monarchist writers, as we have seen, utilised this fact as an argument against non-kingly forms of constitution.² After monarchy, Megasthenes was told, republican experiments were made. As the Aitareya Brāhmaṇa puts it, it was in 'the firmly

¹ *Dīghanikāya, Agamasūtras*, 21. v. 1. III, p. 78.

² *Ibid.* § 18, p. 25. See also McGrindle, *Megasthenes and Arrian*, p. 200.

³ See Pt. I, §§ 101, 178. Cf. नारायणकुरु राष्ट्रेऽपि प्रस्तुत्वमिति वैदिकम् । न. भा. ४८. ६६.५ (Kashi.)

established Mid-land' where monarchy held its own¹; that is, the change from Monarchy to republican form to which Megasthenes alludes, did not occur there. This Mid-land was the land from Kurukshetra to Prayāga—the valleys of the Jumna and the Ganges, which became the seat of the Aryan conquerors and Aryan monarchy. The Purānic history also confirms this. Its ruling houses cover the Middle Country, going beyond only in one direction—the East. The constitution of the East ('Prāchī') according to the Aitareya, was *Sāmrājya*,² which was a species of monarchy,—meaning, literally, 'a collection of monarchies,' i.e., a Federal Imperialism.³

§ 199. There are several theories known to Hindu literature on the origin of Hindu Kingship. A brief notice of those theories is necessary to understand the constitutional effect which they produced on practical administration.

§ 200. The Vedic theory is found in the *Aitareya Brāhmaṇa*. It asserts that the Devas, i.e. their worshippers, the Hindus, originally had no king. In their struggle against the Asuras—when the Devas found that they were repeatedly defeated, they came to the conclusion that it was because

Hindu Theories
on the origin of
Kingship:

1. See *Aitareya Brāhmaṇa*, VIII. 14. पूर्वमो भ्रवायो मध्यमायो प्रतिद्वायो दिथि ये के च कुलान्तालानीं राजानः स-वसोशीरामायो राज्यायैव तेऽभिविजन्ते। राजेष्वा अभिविक्तानावहते।

2. See below, Ch. XXXVII [Evidently at the time of the *Aitareya Brāhmaṇa* the North Bihar Republics had not come into existence.]

3. Videha and Magadha. *Jatāśaka* (probably a royal style and not a proper name) king of the Videhas, according to Vedic literature (*Śatapatha Br.* ii. 3.1.2; see also उद्धरणमेव सत्प्राप्तं, *Bri. Up.* iv. 1. 1.) and *Jatāśrāṅgha*, king of Magadha, according to the Purāṇas, were holders of the title *Sāmrājya* (*M. Bh.*, See § 382).

the Asuras had a king to lead them, they were successful. Therefore they decided to try the same experiment. And they agreed to elect a king;

"The Devas and Asuras were fighting...the Asuras defeated the Devas. The Devas said, 'It is on account of our having no king that the Asuras defeat us. Let us elect a king'. All consented."

If it has a historical reference it would refer to the tribal stage of the Aryans in India and it would suggest that the institution of kingship was borrowed from the Dravidians. Whatever the historical truth in the theory, the important point to note here is that kingship is contemplated to be elective in its origin.

§201. Political writers, however, had a theory of their own which is confined more to the abstract side of the question.

*Scientists*¹ They held that the first king was elected on *Theory of Contract*² certain conditions or on a contract, and that the original contract was always enforced subsequently.³ According to this view the election was necessitated for internal administration, the authority of law by itself, the people having refused to follow. This theory of contractual monarchy, which undoubtedly was a reflex of the express republican theory of contract,⁴ found support in Vedic hymns and songs of royal election, in rituals of royal consecration which were based on elective principles, and in the

1 *Adyavya Brahmanas* I, 14. देवाद्वा वा पृथु लोकेषु समयतं..... ग्रीष्मोऽस्त्रा
प्रजयन्..... देवा चाहु वृश्वराजतपा वे नो जन्मति राजान् कलामहा इति तर्पति ॥

2 See the discussion in the *Artha-Nātva*, I, 2, pp. 22-23; also that in the *Mādhy. Bhāṣya*, § 238.

3 See above, §§ 174-6.

Coronation oath which made the king swear that he should rule according to law.

These ceremonials were invariably observed even when succession to throne had become hereditary. In theory, according to these sacred ceremonies, the king, as we shall presently see, was always an elected officer holding office on conditions which he accepted in his Coronation oath. The contract theory of the politicians, as we shall see, was always believed in and accepted by both the ruler and the ruled.

Actual election at times did take place even in post-Vedic times. Megasthenes notes that after Svayambhū, Budha and Kratu, the succession was generally hereditary but that '*when a failure of heirs occurred in the royal house, the Indians elected their sovereign on the principle of merit*'.

The Jātakas¹ have stories of election of kings and even the fables² of the country made animals elect their king. They indicate that the theory of elective kingship was a national theory widely current. Let us now take the sacred hymns of royal election of the Vedas and the Vedic kingship.

1 Mc Grindie, *Megasthenes and Arrian*, p. 200.

2 The Jātakas, Vol I, p. 330.

3 See Mahābhārata (ed. Surya Ji), vol. II, p. 70.

CHAPTER XXIII

Vedic King and his Election

§202. The king was elected by the people assembled in the Samiti. The people assembled are said to elect him to rulership unanimously. The Samiti appoints him. He is asked to hold the state. *It is hoped that he would not fall from his office.* He is expected to crush the enemies.
 King's election
 and his position

Here is a complete Song of Election!

आ त्वाहायेमन्तरभूष्टु वस्तिष्ठाविचाचलत् ।
 विशस्त्वा सर्वा वास्तुन्तु मा त्वद्राप्युमधि नशत् ॥ १
 इहवैधि माप्य च्योष्टुः पर्वते इवाविचाचलत् ।
 इन्द्रे हेव भूवस्तिष्ठोह राष्ट्रम् धारय ॥ २
 इन्द्रं पतमदीघरुद्धर्वं भूवेण हविपा ।
 तस्मै सोमो अधि ब्रवद्यं च ब्रह्मणस्पतिः ॥ ३
 भूवा योधूवा पृथिवी भूवं विभविदं जगत् ।
 भूवासः पर्वता इमे भूवो राजा विशामयम् ॥ ४
 भूवं ते राजा वरुणो भूवं देवो वृहस्पतिः ।
 भूवं त इन्द्रश्चाग्निश्च राष्ट्रं धारयतां भूवम् ॥ ५
 भूवोऽच्युतः प्र मृणोहि शशून्तु यतोऽधरान् पादयत् ।
 सर्वा दिशः संमनसः सुधीचोभूवाय ते समितिः कल्पतामिह ॥ ६

¹ Atharva-Veda, VI. 87—88. This hymn occurs also in Rig-Veda X. 178 with slight modification.

"Gladly you come among us ; remain firmly without faltering ; all the people want you ; may you not fall off the State.

"Here be you firm like the mountain and may you not come down. Be you firm here like Indra ; remain you here and hold the State.

"Indra has held it (the State) firm on account of the firm Havi offering ; for it Soma as well as the Brahmanaspati has said the same.

"Firm (as) the heaven, firm (as) the earth, firm (as) the universe, firm (as) the mountains, let this *rājā* of the people be firm.

"Let the State be held by you, be made firm by the *rājā* Varuna, the God Brihaspati, Indra and also Agni.

"Vanquish you firmly, without falling, the enemies, and those behaving like enemies crush you under your feet. All the quarters unanimously honour you, and for firmness the assembly here creates (appoints) you".

Here is a passage employed at the re-election of a *Rājā* who had been apparently driven out :—

त्वां चिशो चृणतां राज्याय स्वामिमाः प्रदिशः पञ्च देवीः ।
वर्षम् राष्ट्रस्त कुकुदि अवस्थ ततो न उग्रो वि भजा वसूनि ॥

"The people elect you to rulership, the wide¹ glorious "quarters elect you. Be seated on this high point in the body "of the state and from there vigorously distribute the natural

1. The word पञ्च may mean either "wide" or "five". Here the former meaning is more appropriate because the people assembled could be only confined to the four quarters and not the sky. Quarter comes in Election Hymns as a figurative use for the people assembled.

2. Or "like Ugrā's ruler" (उ उग्रः) See 2. 102 above.

wealth."¹ *Kakud* literally means the "hump" of the bull. The allusion is to the throne which is regarded as the highest place in the body-politic. The previous verse in the Mantra shows that the reference is to E k a r a t or monarch.

§ 203. According to the last verse of a hymn in the Rig-Veda corresponding to the song of election quoted above,² he becomes the sole taker of taxes from the people; he becomes the king of the people. The 'sole taker' signifies that the regular tax, as a royal due, had already developed. No one else but the king alone was entitled to it. The king is asked to ascend a raised seat which is significantly described as the highest point of the body of state. It shows that the idea of state as organism is realised as early as the Vedic kingship.

§204. The new king after ascending the throne received from the assembled people and the 'king-makers' who according to later authorities³ were high functionaries or ministers,⁴ a symbolic armlet called *Maṇi*. It was made of Palāsa wood. These high functionaries were the Treasurer, the Commander of the Army, the Gramani or the leader of the township, and some others. They are called 'kings' and 'king-makers' by the newly elected king. The 'king-makers' thus appear to be communal or popular officers of state who were regarded as

¹ Atharvaveda, III. 4. 2.

² एवं मुद्देष्टु दिव्यामि सोमे सूर्यामसि ।
यथो तु इन्द्रः केचुलीक्षितो वलिहतस्ततः ॥ RV. X. 173. 6.

³ Brahmanas and Krishna Yajus.

⁴ Cf. Mahābhārata Sambhava, 32, Digha N., 11, 229, where the six great nobles of the state are called the King-makers, Rūja-bhattū.

rulers, amongst whom the king was the chief ruler. They are called latterly Ratnins or those in whom the Ratna or Mani is vested. For it was they who gave the king the symbolical jewel of royal authority. The king originally took the jewel of authority from all the folk present, including artizans and chariot-makers. This was the only symbolical ceremony which accompanied the Vedic election.

The king taking Parṇa or Mani says :—

ये धीवानो रथकाराः कर्मारा ये मनोपिणः ।

उपस्तीन् पर्णं महा॑ त्वं सर्वान् कुण्वभितो जनान् ॥ ६

ये राजानो राजकृतः सूता ग्रामप्रयश्च ये ।

उपस्तीन् पर्णं महा॑ त्वं सर्वान् कुण्वभितो जनान् ॥ ७

"The skilful builders of chariots and the ingenious workers of metal, the folk about me all, do thou, O Parṇa, make my aids. The kings and king-makers, the charioteers and leaders of hosts, the folk about me do thou, O Parṇa, make my aids."¹

The king thus accepted his royal authoirty from the whole folk including equally the king-makers and the artisans.

The king was elected for his whole life. "Rule
 Election for life-time." here a mighty benevolent (king) up to tenth decade of thy life."

The throne was covered with the skin of a lion, tiger or leopard. This was done, as we shall see, even when the throne was made of precious materials. A particular symbolism was attached to the skin-cover. It was the emblem of prowess.

1. Atharva-Veda, III. 5. 6-7. Translation adopted from Bloomfield S.B.E., xiiii, 114.

2. Atharva-Veda, III. 4. 7. एहमोमुपः उम्मा चक्रः

"Thyself a tiger, do thou upon this tiger-skin
"stride through the great regions. All the clans shall
"wish for thee."¹ When seated on the throne he was
sprinkled with water.²

§205. At times he was degraded and
Deposition and re-election banished. After a period of exile an
ex-king was sometimes re-elected;

"The eagle shall bring hither from a distance him that
"is fit to be called, wandering exiled in a strange land. The
"Asvins shall prepare for thee a path, easy to travel! Do
"ye, his kinsfolk, gather close about him.

"Thy opponents shall call thee. Thy friends have chosen
thee."³

He is said to have come to agreement
with his electors.

"Come thou to the Visas (the people), for thou
hast "agreed concordant with the electors."⁴

1. *Ibid.* IV. 8. 4. व्याप्ते अधि॑ वेदान्ते॒ वि॑ क्रमत्॒ दिग्ं॒ मुहीः॑। क्षिस्त्वा॑ सर्वं॒
वान्मन्तु॑॥

2. *Ibid.* IV. 8. 5-6. तासो॑ त्वा॑ सर्वसामग्राम॑मि॒ विचामि॑ वर्षा॑॥५॥ अनि॑ त्वा॑
वर्षसामिन्कारा॑पि॒ द्विभ्यः॑ परस्वतीः॑॥६॥ That the ceremony relates to monarchical Raj
(Ekartik) is clear from the *Srauta Sutras* of the *Atharva Veda*.

3. *Ibid.* III. 3. 5. रयेनो॑ हृष्य॑ नद्यता॑ परस्मादन्यज्ञे॑ अपरन्तु॑ चरन्तम्॑। अ॒ रथा॑
परथो॑ कुरुते॑ सुग्ने॑ त इमे॑ सवाता॑ अभिसविगच्छम्॑॥ Was the eagle a mark of royalty?

4. *Ibid.* III. 4. 6. इन्द्रे॑ नदे॑ मनुष्णाः॑ परेहि॑ स इश्वस्त्वा॑ वल्ल॑ सवितुः॑। स त्वाय-
महूत॑ से॑ सुखक्षे॑ स देवान् यज्ञे॑ स उ॑ कर्त्पयाद्॑ विधः॑॥

§206. The king was expected to secure material
His duty prosperity to the people.¹

"Fix thy mind upon the bestowal of wealth. Then
do thou, mighty, distribute wealth amongst us."

In this connexion it would be interesting to quote here a poem from the Atharva-Veda where the prosperity of the people is described. The song, evidently contemporary, praises the successful rule of King Parikshit of Kuru land:²

"Listen ye to the high praise of the king who rules over all peoples. What may I bring to thee, curds, stirred drink, or liquor? (Thus) the wife asks her husband in the kingdom of King Parikshit."

In other words, in the Kuru land the wife never thinks of offering such a poor drink as water to the thirsty husband. And the barley beverage when brought overran

¹ BH. III. 4. 4. अद्वा मनो वहुदेयाप हृष्णप्वतो न उयो वि भजा वसुनि॥८॥ B. E.
V. I. XLII. p. 125.

² BH. XX. 127 (3). 7-10.

राजा विश्वजनोमस्य यो देवोमल्यां अति ।
वैश्वानरस्य सुषु तिमा मृणोता परिक्षितः ॥९॥

कतरत् त आ हराणि दधिमन्थं परिश्रुतम् ।
जाया पति वि पृच्छति राष्ट्रे राजः परिक्षितः ॥१०॥
अभीव स्वःः प्र जिहते यवः पकवः परो विलम् ।
जनः स भद्रमेष्वते राष्ट्रे राजः परिक्षितः ॥१०॥

the brim'. This shows "*the people thrice merrily in the kingdom of King Parikshit*".

§207. The election in the Vedic age appears fairly simple and business-like. But it has a latent philosophy behind it. The king is elected by the people ; he is expected to fulfil certain duties ; and is invested with certain privileges. He accepts his office from the people and the 'king-makers'. He was in agreement with his electors. He could be removed from his office and could be brought back from exile. The germs of the political philosophy of kingship are all to be found in these Vedic mantras.

The fact, if not the theory, was clear that the office of the king was a creation of the People and was held conditionally. Above him there was always the National Assembly, the Samiti which was, as we have seen above, the real sovereign.¹

¹ Cf. Macdonell, *History of Sanskrit Literature*, p. 158. The king (*rājā*) was often hereditary.....His power was by no means absolute, being limited by the will of the people expressed in the tribal assembly (*Samiti*).

CHAPTER XXIV

Coronation Ceremony of Brahmana Period and Its Constitutional Significance

§208. In the age of Brāhmaṇa literature, coronation becomes elaborate, ritualistic and very technical. Special royal ceremonies were invented. But they all retain the same constitutional characteristics as we find in the true Vedic period. In fact they are developments of the same underlying ideas.

Sacred formulæ and rites for royal installation are formed and prescribed in this period. And they become prescribed once for all. Since that time every ^{Fixed} Hindu sovereign crowned in India has ^{formulæ} observed them, for according to the orthodox view of both law and ritual, no one could attain kingship without them. The same ceremonies, in essentials, came down and are prescribed by lawyers of the 17th century who wrote for Hindu kings in Muhammadan times.¹

§209. In the Śruti-s there are three ceremonies for consecrating heads of society. There is the first and foremost, the *Rājasūya* or the Inauguration of a ^{Rājanya}, ^{Vajapeya} and king, there is, secondly, the *Vājapeya* ^{Sarvamedha} used for consecrating a king or a high functionary as the royal priest, and thirdly, there is the *Sarema-meda*, 'a sacrifice for universal rule.' The Vajapeya probably did not partake of political nature in its origin, it being primarily designed to celebrate something like an Olympic victory.² It was, later on, adopted for royal and

1. See Mitra Mihir, *Vīramitrodaya Rījritis*, pp 86—113.

2. Cf. Taittirīya Br. 1. 3. 2. 2.

See contra Eggeling, *SBF*. XLII, p. 24 (Introduction).

CORONATION CEREMONY

religious consecrations. The Sarvamedha¹ is an exceptional ceremony performed by emperors who are already consecrated to rulership. The ceremony proves the existence of the territorial ideal of a one-state India.² The normal ceremony of Coronation, however, is the Rājasūya.

राज पव राजसूयम् । राजा वै राजसूयेनेषु । भवति...

"To the King doubtless belongs the Rājasūya, for by offering the Rājasūya he becomes 'king'."

We shall here mainly discuss the rituals of the latter and also of the Vājapeya. In fact they all have very many details in common, and they supplement each other. The Vājapeya came to be regarded as a preliminary to the Rājasūya.

§210. The Rājasūya is comprised of three distinct parts; the first is a series of preliminary sacrifices, the second is the *Abhishechanīya*, 'the sprinkling' or 'the anointing', the third are a number of post-anointing ceremonies. Out of the three, the Abhishechanīya is the most important; and, perhaps, in practice the rites and formulæ of it alone were considered indispensable at normal coronations.

One of the first things which strike the student of the ceremony is the pronoun "he" by which the king-elect is studiously designated. It is only after the sprinkling stage that he is called 'King': that is, only when the ceremony is complete, he becomes invested with the royal office and powers; before that he is an ordinary citizen.

¹ See *Satapatha Br.*, XIII, 7, 1

² Cf. *Aitareya Br.* VIII, 15; Pagin, V, 1, 41-42 on Sākṣi-Bhāṣya.

³ *Satapatha Brāhmaṇa*, V, 1, 1, 12.

§ 211. Among the preliminary offerings there are the eleven *rātna-havīs* (the 'jewel'-offerings) which 'he' has to make to the eleven *Rātnins* or the 'Jewel-holders' at their respective houses. The recipients of the *Rātna-havīs* are :—¹

- (1) *Senānī* (the commander of the army).
- (2) *Purohita* (the court chaplain); 'Brahmin' in the *Taittiriya* ritual.
- (3) The *king-elect* himself as representing the *Kshatrapa* or 'rule'; in the *Taittiriya*, '*Rājanīya*' in the place of the king-elect.
- (4) *Mahishī* (the queen). The Queen had an official character in as much as she appeared with the king on the throne on certain official occasions. It seems, however, the underlying principle here is the sacred theory that without the wife no sacrament could be performed, the sacrificer by himself being only one-half of his whole spiritual body, the other half being the wife. On this principle in the *Vājapeya*, she ascends the throne together with the husband.

¹ *Sāṃkhyaka Brāhmaṇa* V. 3. 1. Cf. also *Taittiriya Br.* I. 7. 3. (Poona Ed. I pp. 308-310) and *Taittiriya Śadhiśā* I. 8. 9. (Mysore Ed. I, pp. 146-49).

The text says that the *rātnins* are eleven (*एकादश रात्निः*). But the *havī* is offered at twelve places. Evidently the offering at his own house is not counted (the school of *Kṛishṇa Tājurvedī* does not prescribe an offering at the king-elect's house) or the last two might have been treated as entitled to one offering only.

"Come wife, ascend we the sky"—
 "ascend we!" says the wife..... She
 "the wife in sooth is one half of
 "his own self; hence as long as he does
 "not obtain her, so long he is not
 "regenerated for so long he is
 "incomplete".

In the Rāja-sūya ritual of the Yajur-Veda no direction is given as to the future Queen's ascending the throne. But the Epics prove the practice of joint coronation.²

As the formulas are already prescribed in the preliminary Vājapeya, they have not been repeated in the Rāja-sūya. The same principle of completing the spiritual self of the king-elect is extended by other schools of the Yajur-Veda who make the king-elect do worship also to his other wives of lower castes, Vāvata and Parivrikta.³ In the Āśvamedha ceremony even the wife of the lower Śūdra caste (*Pālāgalā*) takes part.⁴

(5) **Sūta** (the court-minstrel and chronicler). Probably in early times he combined in him some important office other than that of the chronicler. In the Mauryan

¹ *Satapatha Br.*, V. 2. 1. 10 : S.B.E. XLII, p. 22.

² *Rāmāyaṇa*, Yuddha K., 128, 30, M.Rk Śāstī, (Kum) 80, 14 उपर्युक्त महात्मान् कृष्णो च ।

³ Cf. *Satapatha*, XIII. 5. 2 5-8.

परिकृता राजा भव्यमपलन्तः द्वितीयः लक्ष्मीः तात्रेयः, (Mysore) III, p. 146.

⁴ *Satapatha* XIII. 5. 2 8, *Rāmāyaṇa*, Bala, 14, 30.

Civil List of the Artha-Śāstra (V. 3-91, p. 245), he is placed amongst minor officers (Paurāṇika etc.) who got 1000 (silver panas) a year. It seems that every provincial capital had its sūta, as Br. Up., IV. 4. 37, indicates. He is the later *hīstrion*-*grahapher* whom Yuwan Chwang (Hiuen Tsang) found in the empire of Harsha Vardhana, whose duty it was to register 'good and evil events, with calamities and 'fortunate occurrences' in every province. That the record of each year was kept is evidenced by inscriptions of Kāhāra-*vēla* and others.

- (6) *Grāmāṇi* (the head of the Township or the village corporation). "Vaisya-*Grāmāṇi*" in the Maitrāyaṇi edition of the Yajurveda.
- (7) *Kshattṛi* (the Chamberlain).
- (8) *Sangrahitrī* (the master of the treasury). In later times he is called *Sannidhātṛi* (e.g. in the Artha-Śāstra).¹
- (9) *Bhāgadugha* (the collector of revenue). In later times he is called *Samāhartri* (e.g. in the Artha-Śāstra). The expression literally means 'milcher of the share' (of the king one-sixth, etc.). This shows that the amount of taxation had already become fixed.

1. See § 210, n.

2. Bhāṭṭa Bhāskara (Mysore ed. Taitt. Sūkṣmāṇi), p. 148, points out the primary meaning of *Sangrabhitī*—the 'holder of the reins' lit. 'the driver' (संग्रहीतुः—रथस्त्रिहितः) and then gives the secondary meaning (quoting opinion of others) रथान्वितमन्ता कुमाराचक्षु इत्यन्मे 'he who leads the (administration) by holding the reins of government', i.e., Prince-minister.—This has some bearing on Aśoka's *rājño*, if it is connected with *rūja*.

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- (10) *A k s h ā v ā p a*—Commentators have explained it as the controller of gambling. Gambling, being under state-control, brought in revenue; but the prominence of the department is rather strange and one is inclined to doubt the meaning of the commentators. Among the officers the one who comes after Sannidhātṛi and Samāhartri in the Artha-Śāstra, corresponding to Nos. 8 and 9 of our list, is the *A k s h a p a t a l a* or [the Department of] the Accountant General. Thus the corresponding *A k s h ā v ā p a* seems to be the officer in charge of State Accounts. The Gambling Officer will be quite out of place here. It seems that squares or *A k s h a* were made on some board (*P a t a l a* or *A d h i d e v a n a*) by the help of which accounts were in those days calculated. The *A k s h a s i lā* (Artha-Śāstra, p. 85) should also be considered in this connexion. The *Akshasīlā* department took charge of gold and silver and the mint. *A k s h a* in these technical offices has no connexion whatsoever with gambling.
- (11) *G o v i k a r t ṛ i* (master of forests, literally, destroyer of beasts). He was evidently the officer described by Megasthenes amongst the 'Great officers of State'¹ having

¹ Mc Crindle, *Megasthenes*, p. 59.

'charge also of the huntsmen' who cleared the land of wild beasts and fowls which devoured the seeds.¹

(12) **Pālāgala** (the Courier). His uniform was a red turban and leatheren quivers.² He was of the Śūdra caste.³ In his place the Maitrāyaṇī Samhitā⁴ of the Yajurveda gives the **Takṣha** and **Rathakāra**, carpenter and chariot-builder.

§212. The Ratnins are a development of the Vedic bestowers of the (*pālāśa mani*). The latter were the 'king-makers' (राजकुतः—the ministers), the Sūta, the head of the village community, the builders of chariots and the skilful in metals, 'surrounded by the folk.'

Now the Ratnins tend to be high functionaries of the state. In the selection of the functionaries the principle of class and caste representation appears to have operated. The **Purohita** is studiously referred to as 'Brahmin' only, in the majority of Yajus Schools. He symbolises the Brahmin. The **Rājanya** or the king-elect himself symbolises the Rājanya or Kshatriya class. The **Gṛāmāṇī**, called the "Vaisya-gṛāmāṇī" in the Maitrāyaṇī, a grāmanī, or Township-President of the Vaisya caste represented the Vaisya class or the remnant of the original 'people', now the 'commoners'. The **Takṣha** and **Rathakāra** correspond to the Veda's 'skilful workers in metals and builders of chariots'. Their place is supplied by the Pālāgala in the Śukla ritual; the class is

1. Mo Grindle, *Megasthenes*, p. 14.

2. The last two not in the Taittirīya-ritual.

3. Cf. XIII. 5. 2. 8.

4. M. S. II. 2. 7.

5. मारतः लक्ष्मणातो विश्वस्य लामस्यो गृह । Maitrāyaṇī Samhitā ii. 6, 5, iv. 3, 8.

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replaced by caste. The *Seunāni*, *Purohita*, *Kshattā*, *Saṅgrahītā*, *Bhāgadugha*, *Akshāvāpa* and *Gokartṛā* are the High ministers, the old *Rājakṛits*, the king-makers. The High ministers were still called 'kingmakers' in the *Rāmāyaṇa* (समेत्य राजकर्तारो भरतं वाक्यमनुवन्, A. 79. 1., Com. राजकर्ताः मनिवणः).

When society grew, it was not possible for the whole Folk to assemble, and adoption of the representative principle was natural. The most noticeable feature in the change is the express recognition of the *Śūdra* as part of Society. From the constitutional point of view it is a great change. The conquered helot is now worshipped by the man who is going to become king. He is as much an integral part of the polity as any one else. This recognition, as we shall see, becomes more and more emphatic as time goes on.

§213. The offering to the 'jewel-holders' is explained by the set phrase in each case, 'for it is for him that he is thereby consecrated and him he makes his faithful follower.' He treats with *Havi* the headman of the village corporation because 'he assuredly is one of his jewels and it is for him that 'he is thereby consecrated, etc.'

The reason for the respect due to the High Functionaries or Ministers should be noted. The Ratnīn Ministers existed before the king came to the throne. They had existed independently of him. *They were in origin part of the Samiti*, 'the Folk around me'—the Vedic 'kings' and 'king-makers'. In later history, ministers still retain these designations of popular times;

*Origin of Hindu
Ministers*

1. प्रादृशयो गृहान् परेत्य मालतुम् सहकर्मात् पुरोडासं निर्वपति विषो वे मल्लो देवयो वे प्रामवीस्तत्त्वान् माल्लो भवत्येतद्वाऽ कृष्णकम् रज्ञ यद् प्रामवीस्तत्त्वान् एवेतेन मूर्यते तम् स्वनुभवकमिष्य कुरुते Satapatha, V. 21.2

they still retain the privileges of the rituatistic period—they are worshipped before every coronation. Likewise they retain pronounced traces of independence throughout their history (Chs. xxx, xxxi). The latter we can understand only with reference to this history of origin.

§ 214. The whole procedure symbolises the obtaining of the approval of the differentiated organs of government in his consecration to kingship. The seeking of approval does not rest here. Symbolic 'approval' (*Anumati*) of the Earth (*Motherland*) itself is requested and obtained. This is done before the estates of the Realm are approached.

Approval of the Land. "They then return (to the sacrificial ground) without looking backward. He now proceeds with the cake on eight potsherds for Anumati. For *Anumati* is this (Earth); and "whosoever knows to do that work which he intends to do, "for him indeed she approves (*anu-mau*) thereof; hence it "is her he thereby pleases, thinking 'May I be consecrated, "approved by that (genius of) approval!'"

§ 215. *The idea underlying is altogether human; there is no divinity about the person or the office of the sovereign.*

"After the jewels he offers a pap to Soma and Rudra." That the great gods should come after the secular officers was unpalatable to theologians, and they therefore give a fanciful explanation by introducing a myth that as offerings had been rendered to

The idea underlying

1. *Satapatha Brâhmana*, V, 2, 7, 1. अथानुमत्याऽदाक्षालेन पूरोदाशेन प्रवस्तीय वा अनुमतिः स मत्याद कुमे वाकोति कुर्तुं द् यच्चिकीर्षतोऽपि हास्मै तद्यु मन्यते तदिमामेवैतत् प्रीषामत्यमयाऽनुमतः सूयाऽइति ।

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some unworthy of sacrifice, it was necessary to sacrifice to gods 'for enlightenment' (expiation).¹

§ 216. The *Abhishekaniyam* or the Sprinkling Ceremony starts with sacrifices to a set of deities for instilling in the king-elect certain virtues necessary for his office. Savitā is prayed for energy, the family fire for family virtues, Soma for capacity to protect forests, Brihaspati for eloquence, Indra for ruling capacity, Rudra for power to protect cattle-wealth, Mitra for truth, and lastly Varuna for protection of law.

§ 217. Says the Satapatha Brāhmaṇa : "Thereby Varuna the protector of the law makes him the protector of the law, and that truly is a supreme state when one is protector of the law, for whosoever attains to the supreme state, to him, they come in causes of law." Here is a new theory of the monarchical days when the Brāhmaṇas were written. The sacred formula only contemplates the protection of the law as a necessary duty of the king, but the commentator takes it in the sense that one of the chief features of a 'full-fledged' state must be that the law should be administered by the king or his officers ('for him they come in causes of law'). The old theory had been that the law of the community was administered by the community. The new theory was operating in actual life in the time of the Jātakas and it was fully extended in the imperial days of the Mauryas, when salaried judges not only dispensed royal justice but also administered royal laws.

1. *Satapatha Brāhmaṇa*, V. 3. 2.

2. *Ibid.* V. 3. 3. 2. यथा वस्त्राय प्रमेपते । वास्त्रं यद्मत्वं चहं मिष्टिति दुर्देव वस्त्रं पूर्वक्षेत्रिक्षेत्रं पुति करोति यस्मात् वै सा गो प्रमेल्य प्रतिस्त्रो हि परमात्मा गृह्णति तथा हि प्रमेवप्यन्ति वस्मात्कुशलाय प्रमेपते ॥

§218. Waters are then collected from the sea and other reservoirs of the land, proclaiming in sacred formulas the name of the person for whose anointing they were gathered. The waters are taken in each case with a poetic formula ; "Self-ruling waters, ye are "bestowers of kingship, bestow ye kingship on. N. N."

In the description and details of the waters there is to be found a poetic finish to the symbolical constitutionalism. Waters are brought from the Sarasvati of historic memories, from the mighty rivers of the land, from the great Ocean. The sum total of these waters is yet to be contributed to by a humble pool of the country. The latter is invoked with the lofty address : "Pleasing ye are, Bestowers of kingship, bestow ye kingship on. N. N." The comment on the sacred address of the Brähmana is majestic and is reserved only for this insignificant reservoir ; "He thereby makes the people steady (the water of the pool being steady) and faithful to him." * A common pool of the country over which he is going to rule is made a sacred source of his sovereign powers.

§ 219. The gods have been invoked to endow the potential king with ruling virtues 'for national rule', *jānarājyāya*, * 'for the ruling of the folk', yet the rivers of the land, the waters of India are prayed to as 'bestowers of state' to confer the actual status of kingship. Gods might give him virtues for 'national rule', but they could not give the kingship of the land : it was the right of the waters in the land to do it. And they too only when combined from the highest to the lowest, could do it ; hence the flattering

1 स्वराज स्थ राष्ट्रा राष्ट्रमुप्य इति, *Ibid.* V. 3. 4. 21. वृषस्त्रोर्जसि राष्ट्रा राष्ट्रमुप्य
हेहोति, *Ibid.* V. 3. 4. 6.

2 मान्द्रा स्थ राष्ट्रा राष्ट्रमुप्य इत्योति तनिरिदिष्यति...स्पावरामनपक्षर्दी करोति...
Ibid. V. 3. 4. 14. cf. *Taittirīya. Sākha 8*, I, 8. 11.

3. Cf. *Taittirīya Br.* I, 7. 6. 7.

address to a common country pool. An important conception is crystallised in this sacerdotal procedure. It is on the whole a crude symbolism but a symbolism enshrining a great idea for all ages.

§220. The *A b h i s h e c h a n a* is twofold, the first part is the sprinkling of waters by what may be described as different estates of the realm, and the second is the theological *A b h i s h e c h a n a* anointing on the head by the priest just before the king-elect ascends the throne (*āsandī*). A tiger skin is spread in front of the Mitrā-Varuna's hearth and the king-elect steps upon it. Four men, one after another sprinkle him—a Brahmin, a kinsman of the king-elect, a Rājanya, and a Vaiśya which literally means 'one of the people'.¹ The Śudra is absent and the kinsman seems to be a tautology. The latter is not found in the corresponding Taitirīya ritual (*Taitt. Br.*, I. 7. 8.) where the Priest as Brahmin, Rājanya, Vaiśya, and lastly, Janya, do the besprinkling. The last one, Janya, stands for the Śudra in the sense of a man of the 'hostile' tribe as in the *Aitareya Brāhmaṇa*, VIII. 26., and as originally he was. In later times the Śudra always appears.

The king-elect then puts on a silk underwear, a mantle and a turban or diadem.² Our *Satapatha Brāhmaṇa* does not approve of the dressing, and there is that artistic touch in the reason given which was common to the Hindus and the Greeks. "For the limbs being his natural vestments they deprive him of his native bodily form".³

1. *Sar. Br.*, V. 3. 5. 11-14.

2. *Utpalaka* is taken by some to be turban and by others diadem. The *Rāmāyaṇa* has diadem (*Kṛta*), *Vedāṅga K.*, 128, 64.

3. *Satapatha Brāhmaṇa*, V. 3. 5. 25.

§ 221. Then follows the Investiture, and Announcement. The priest gives him a strong bow with three arrows with the formula "Protect ^{Investiture} ye him in front," etc. After the investiture ^{and} ^{Announcement} while the king-elect is standing on the ground over the tiger-skin an Announcement is made,—the Āvid formulæ are called out:

"Informed are ye Men! Informed is the 'house-lord' Agni! Informed is the far-famed Indra! "Informed are Mitra and Varuna, the upholders of 'the vow! Informed is Pūshan (the lord of wealth)! "Informed are Heaven and Earth, all beneficial! "Informed is Aditi, of great shelter!"

The author of the Śatapatha Brāhmaṇa points out that the announcements are symbolical¹: Agni symbolising the Brāhmaṇas; Indra, the nobility; Pūshan the world of cattle and so on. In any case, the king-elect is expressly and firstly announced to men, whatever be the real import of the other āvids. The āvids are made to obtain permission or approval for the consecration, says the Śatapatha तेरनुमतः सूयते, 'and approved by them he is consecrated.'

1. Professor Sankhaśe, X. 9:—

आविर्भावो आविर्भो अस्मिन् द्युपतिराविच इन्द्रो बृहद्भव आविर्भो मित्रावस्त्रौ चतुर्वत्ता विष्णु एषा विष्णवेदा आविर्भो शाश्वतूष्मिवो विष्णवामसुवायाविचादित्स्तुत्यामो ॥

2. Sat. Br., V. 3. 3. 31-37.

CHAPTER XXV

**Coronation Ceremony of the Brahmana Period
and
Its Constitutional Significance (continued)**

§ 222. After the Āvit-proclamation follows the Indra-ceremony of Sacred Abhisheka, (Śatapatha Br., V. 3. 5. 2.) The king-elect is unanimously ^{Coronation oath} regarded to have taken a vow (*dhrītavrata*) before he is seated on the throne.¹

The vow, promise, or oath is again alluded to in the Taittiriya Br., (I. 7. 10, 1-6,) *satyasāvā* "of true sacrifice", *satyadharma* "of true (or faithful) conduct", *satyānṛite Karunāyah*, "Varuna is authority in truth (or oath) and falsehood (or faithlessness)", *satyārājā* "true king". To what engagement do these repeated expressions allude? The vow or engagement is not cited here. But, it is given in the very Indra ceremony in the Aitareya Brāhmaṇa. Evidently that was universally adopted, as the testimony of later books and practice proves. It is therefore simply alluded to and not repeated in other Brāhmaṇas. The vow which the king-elect took, or, to use modern phraseology, the Coronation Oath, as given in the Aitareya Brāhmaṇa is in these terms:²

¹ निष्पाद एत्यतः Vājasaneyi Śākhā I, 27; Taittirīya Śākhā, I, 5. 10; Taittirīya Br., I. 7. 10. 2; Aitareya Brāhmaṇa, VIII. 18.

² Aitareya Brāhmaṇa, VIII. 16. [एतेनैन्द्रे वा महानिषेदेष्य उत्तिर्णं सापवित्वा अभिपिल्लेत् स वृयात् सह अद्या] वाच्यं रात्रीमजायह् वाच्यं प्रेतास्मि लक्ष्मणस्तरोष्टादुत्तं मे लोक उक्तमायुः प्रजां वृच्छीया यदि ते द्वा शेषिभिः ।

"Let the Kshatriya be sworn through this Great Coronation of the Indra ritual. He is to repeat 'with faith:] 'Between the night I am born and the night I die, whatever good I might have done, my heaven, my life and my progeny may I be deprived of, if I oppress[injure] you'!"

The business-like and contractual nature of the oath is noteworthy. There is no reference to any divine agency in the oath. It is purely human. It is humanly solemn. According to the Aitareya Brähmana the oath was common to all constitutions. It was administered to the Ruler (Kshatriya) whatever the form of polity, whether he was desirous of being consecrated to Sāmrājya, Bhāujya, Svārājya, Vairājya, Pāremeshthya, Rājya, Māhārājya, Ādhipatiya, or Sārvabhaumma (Monarchy).¹ As we shall deal with the history and effect of the Coronation-Oath presently we may pass on to the remaining ceremonials and their meaning.

§223. After the Announcement he is asked to ascend the wooden throne² (Āsandī) spread upon with furs, generally with tiger-skin. The formulae for the occasion are four, and the four estates are asked thereby to protect the king-elect "as the precious treasure".

1. स य इन्द्रेवित्त्वत्रिवर्षं सर्वो जितीजयेतायं सर्वांहोकान्विनेतायं सर्वोगो राजा अद्गमतिर्थं परमतो गच्छत साक्षात्यं भौत्यं स्वाराज्यं विराज्यं पासमेष्टम् राज्यं माहाराज्यमाचि-पत्यमयं समतेष्यांवी स्वात्सार्वभीमः सावांशुष आऽन्तादापराधोत्पुष्टियं समुद्दर्पयन्ताया एक-सादिति लमेतेनद्वे या महाभिषेकेण लक्षितं वापवित्त्वाऽभिषिञ्चेत् ॥ Aitareya, VIII, 15

2. The wooden throne was adhered to for coronation even when thrones of ivory and gold were in general use. See Mahā-Bhāskuta, (Kumbakonam) Śāstī Poem, XXXIX.

§224. The point of greatest constitutional import is that the king is to be protected by the four estates of the realm. Protected by the people (in his office) he is to carry on the administration. This principle was one of the accepted axioms of Hindu polities : *rāshtreya rājā ryaśane parirakshyastathā bhavet.*¹

"Ascend thou the East....may the spring season, the priesthood protect thee (*avatū अवतु*), that precious treasure. "Ascend thou the South....may the Kshatra protect thee, that precious treasure. Ascend thou the West....may the Viś "protect thee, that precious treasure. Ascend thou the North...."may the Phalnu² protect thee, that precious "treasure".

He is said to 'ascend the quarters'. It means that his installation is all-sided.

§225. Just before he ascends, he steps upon a gold-plate; and through a gold plate perforated with a hundred or nine holes the waters are sprinkled over his head by the priest, with the following sacred text.³

सोमस्य त्वा द्युम्ने नाभिविज्ञाम्यनेत्रं दसा मूर्यस्य वर्चसा हनुस्येन्द्रियेण ।
क्षत्राणां भूत्रपतिरेष्यतिदिवून् पाहि ॥ २ ॥

2, 4, 13-14. Though of wood ('*śikhām*', *sukha*) it was planked as Brahmanas descriptions show. The design of the throne of the Bharatas is famous in the rituals.

1. *Mbh Santi P. Ch. 100. 32. Kausikasam.*

2. Evidently standing for the *Sādus*.

3. These texts occur in the *Vājasaneyi Śikṣānūḍi* (*Śikṣā Tājurvedī*). Chapter IX, ver. 40 and Chapter X vv., 17 and 18. These two Chapters (IX and X) of the *Brahmī* give mantras for royal consecration from which different ceremonials have been evolved in the *Brahmanas*.

इमं देवा अस्पत्नं दु सुवद्ध म् महते क्षत्राय
 महते च्यै गय महते जामराज्यायेन्द्रस्येन्द्रियाय ॥
 इमं सुभ्यं पुत्रमसुभ्यं पुत्रमस्यै विश एष वो
 इमी राजा सोमोऽस्माकं ब्राह्मणानां राजा ॥

"With Soma's glory I sprinkle thee! with Agni's
 "glow! with Surya's splendour! with Indra's energy! be
 "thou the sovereign protector of the ruling powers!

"Make him, O gods, to be unrivalled for great rule -
 "ship, for great superiority, for great national rule,
 "for Indra's energy make him, the son of (the man)
 "X. X. and (of the woman) Y. Y. and of the people
 "Z. Z. This man, O ye People! is your
 "king, he is Soma, king of us Brāhmaṇas!"

'People' (विश) according to Āpastamba, Baudhāyana and Kātyāyana (Srouta Sūtras quoted by Śāyana) means 'Nation', e.g. the 'Bharatas', the 'Kurus', the 'Pāñchāla's'. Kātyāyana explains 'the People' by the word Jāti. He speculates that territory was not (originally) fixed (अनवस्थित 'fluctuating'), hence रिति (the people) was used. In place of 'the People' the Taittirīya Samhitā (I, 8, 10) of the Krishna Yajurveda gives 'O Bharatas' [एष वो भरता राजा] which shows that the explanation of the Srouta-sūtra-kāras is correct. The Yajurveda or the Veda of Rituals (formulae) was evidently composed in the land of the Bharata monarchy (Delhi-Agra).

§ 226. Soma is the life-giver of the vegetable king-

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dom or *Vaivasvatis*.¹ Owing to the connexion of the Brahmins with the sacrificial Soma the deity Soma was considered to be their special deity. Here the king is consecrated as king of the whole people including the Brahmins, and the priest expresses this by calling him Soma.² The sacerdotalist author of the *Satapatha*, however, gives a questionable explanation of the closing sentence in the Vedic text above quoted. He says that it means that Soma and not the king was the king of the Brahmins. This is inconsistent with the existence of the indicative 'this,' 'esha' in the text, the naming of the people or nation and the homage when the Brahmin resigns his privilege in the person of the king.³ The *Satapatha* marks the last stage of the Brähmaya period and it seems that the Priest-Brahmins about that time began to assert a claim of freedom from taxes. The *Satapatha* explains that the meaning of the exception is that the king is to receive his sustenance from all others except the Brahmin.⁴ In the *Aitareya Brähmaya*, however, the Brahmin is fully subordinate to the king⁵, and so he appears to be in the *Jatakas*. The *Vājasaneyi-Brähmaya* Upanishad which belongs to the school of the *Satapatha* places the Brahmin under the king. (तस्मात् क्षत्रियं नास्ति तस्माद्गृहणः क्षत्रियमधस्तुपास्ते राजसूये) Hence there is none above 'the Ruler, hence Brahmin sits under Kshatriya in Rājasūya'

1 *Vājasaneyi Sutras* (2, Ch. IX, v. 30).

2 See below under 'Homage' where the king is called a Brahmin made mighty through the strength of the whole people. Cf. the address to the king by the priest 'Brahmin thou art! Savitar thou art! Varuna thou art (etc)' in *Vājasaneyi Sutras*, X. 28, with the 'Soma' here.

3 *Satapatha Brähmaya*, V. 4. 2. 3, तदस्मा ३ इ उ स्वंसार्य करोति ब्राह्मणेन्द्रापोद्वरति तस्मात् ब्राह्मणो नाथः सोमराजा हि भवति।

4 *Aitareya Brähmaya*, VII. 29.

(IV. II.). The Taittirīya school does not accept the interpretation of the Satapatha. Bhatta Bhāskara explains the Vedic text as denoting that as a Brahmin must never be without a king, he is supposed to be under Soma for the period before a king is consecrated, and after the king is consecrated, the king becomes his king also (अस्माकं त्राघणानां सोमो राजा, अथना अयच्छति । सर्वदा सरजका वयं इत्यभिप्रायः ।, Taittirīya Veda, Mysore, III. pp. 157-8). The Aitareya implies that he becomes the Protector of Brahmins and Protector of Law (VIII. 12).

The claim of the Satapatha author is limited to a freedom from taxation in favour of the Brahmin. Vāsishtha in his Dharma-Śastra (I. 45),¹ on the authority of the comment of the Satapatha, deduces the rule that a Brahmin should not be taxed, and gives a further reason that he pays his taxes by allowing one-sixth of his good deeds to the king! (I. 44). It seems that originally there was a difference of opinion between the Dharma school and the Artha school on the question of exemption claimed for the Vedic Brahmin. The politicians did not admit the claim. The Mānavārtha-Śastra (a work of authority referred to in the Mahā-Bhārata also, but not yet discovered) is quoted by Somadeva in his Nitivākyāmrīta (C. VII.) which says that even those practising austerities in the forest and living by gleaning corn from the fields pay one-sixth of it to the king. It

१ राजानुपर्भवादुग्यासत्यहं भत्यन्य हेतु ॥ ४३ ॥

"The king when ruling lawfully should take one-sixth of wealth." धन्यन् लाङ्गारात् ॥ ४३ ॥ "Except from the Brahmins", इषापूर्त्य तु चष्टमय भक्तीति ह ॥ ४४ ॥ "For he divides with him one-sixth share of his virtuous deeds indeed!" ब्राह्मणो वेदमाक्षं क्षेत्रिति लाङ्गारो आपद उद्दरति तत्त्वाद्ब्राह्मणो नायः । सोमोऽन्य राजा भक्तीति ह ॥ ४५ ॥ "The Brahmin enriches the Veda, the Brahmin rescues from calamity; hence the Brahmin is not to be taxed. 'Soma becomes his king' (Satapatha) indeed."

is the (share) of him who protects them (उद्धरण्डमागप्रदानेन वनस्या अपि तपस्विनो राजां सम्भावयन्ति । तस्यैव तद्द्युयात् यस्ताम् गोपायति इति ॥) Final settlement seems to be that the Priest-Brahmin alone was exempted. The Māhā-Bhārata¹ (Sānti, lxxvi. 5) makes Brahmins who are not Vedic priests liable to taxation. Manu's Dharma Code also limits the exemption to the Vedic priest, Śrotarīya (VII. 133).²

The treatment of the passage from the coronation ceremonial by lawyers like Vasishtha proves that the constitutional bearing of the ceremonials and formulæ was evident to the ancient Hindus. They were regarded as basis of constitutional law by code-writers.

§227. After three steps he ascends the wooden throne
Vesting of Sovereignty and he is addressed as in the Vājapeya with these constitutional sentences taken from the Sāphitā :

इयं ते राट् ।...यत्तासि यमनो धूवोऽसि धदुणः ।
 कृष्णे त्वा क्षेमाय त्वा रक्ष्ये त्वा पोपाय त्वा ॥³

(1) "To thee this State is given; (2) "thou art the director and regulator, thou "art steadfast and bearer (of this state or responsibility) "(3) *to thee (this State is given)* for agriculture, for "well-being, for prosperity, for development". After the first sentence is pronounced, he is made "to sit down.

1 अब्रोत्रियाः सर्वे पुत्रे सर्वे चानहिताप्याः । तान्सर्वांश्च पार्विको राजा वसि वि फे
 च कारत्येत् ॥ *M. Bh.*, 8., 70. 5.

2 शिष्यमाशोऽप्याददीत न राजा ब्रोत्रियात्कलम् । *M.*, VII. 133.

3 *Satapatha*, V. 2. 1, 25.

The theological interpreter emphasises that it is by virtue of the above formula that sovereignty vests in the man. "By that he is endowed with royal authority". To thee this State is given' is the most sacred text uttered at the Hindu coronation. It bore such a mighty solemn consequence as the vesting of sovereignty in one man. The terse comment of the author of the *Brāhmaṇa* is immensely important in the history of the institution of Hindu Kingship. It is this sacred act of delivering the trust that kingship depended upon, and not on any other principle such as that of succession, or inheritance.

The purpose for which 'the State is given' is defined, 'for culture, well-being, prosperity, development' and is generally summed up in the expression : 'for the weal'; as the Commentator explains (साध्वे त्वा). It is not a gift; it is a trust, and a trust made sacred by the most sacred rites. *

The conception armoured in sacredness is wholly human. The son of X X and Y Y is made the king of the people Z. Z. He is not the son or lieutenant of any God. Nor is he appointed by any superhuman spirit. He is appointed by man, anointed by man. Gods are invoked to aid him, just as they are invoked in any other undertaking. But they do not confer the State. That is done by the human act expressed in the words—'To thee the State is given'.

§ 228. These sentences are taken from mantra 22, Chapter IX of the Samhitā. The original mantra begins with salutations to the "Mother Land" [नमो मात्रे पृथिव्यै नमो मात्रे पृथिव्या...] and she is pointed out to the King-elect as the State or Sovereignty. The modern editions of the *Satapatha* give the

words साधवे त्वा after पोषाय त्वा with an intervening इति. The Samhitā shows that these words are not part of the sacred text. They must have been used by the author of the *Satapatha* as explanatory.

§229. Now we come to comparatively unimportant and less rigid post-Ahikshaka ceremonies.

The "vow-holder" steps down from the throne and puts on shoes of boar-skin,¹ and takes a symbolical short drive in a chariot drawn by four horses.² This seems to be the origin of the Hindu pageantry of the coronation procession, which assumes gorgeousness in the age when the Rāmāyaṇa was composed.

The King comes back immediately to the throne which he again ascends while the priest recites: 'Sit thee on 'the pleasant soft-seated throne'!'³ Then follows an exceedingly queer procedure. The king's person is silently touched on the back with a rod which is the symbolic sceptre of justice,⁴ conveying by the action the view of the sacred common law that the king was not above but under the law.⁵ The interpretation given of this procedure is an amusing piece of euphemism. The commentator says that it is done to carry the king's person beyond 'judicial destruction' (*dayda-radha*)!

1. *Satapatha Brāhmaṇa* V. 4, 3, 19.

2. *Ibid.*, V. 4, 4, 23 etc.

3. *Ibid.*, V. 4, 4, 4.

4. *Ibid.*, V. 4, 4, 7. आपेन पृष्ठास्त्रविमित दण्डेभन्ति । त दण्डेभन्तो दण्डमति-
नयन्ति तस्माद्गता दण्डको दण्डेभ दण्डमतिनयन्ति ॥

5. Cf. *Moss*, VII.

§230. Amongst the post-abhisheka ceremonies, the **homage** and its symbolical acknowledgment are most important both from the ritualistic and constitutional points of view. The set formulae with fixed epithets and adjectives and their universal and uniform occurrence in the Śruti literature indicate sacerdotal rigidity and the consequent importance of the function.

§231. The King seated on the throne is surrounded by the Ratnins sitting below, by Brāhmaṇins as an estate of the realm, by Brāhmaṇins as priests, by nobles, by the Grāmanī and others. The homage to the King is first paid by the Brāhmaṇins both as estate and as priest in the council of the Ratnins. The homage of the estates is preceded by the homage of the King to the Prithivi, the Earth, or the Land :—

शृङ्खि मातमा मा हिष्मांस अहं त्वाम्। *

"Mother Prithivi, injure me not,
nor I thee."

"This is performed, says the interpreter, 'lest She should shake him off.'"

In the prologue of the function to the address 'O, Brāhmaṇa' by the king—the reply comes forth interrupting the king :— 'Thou art Brāhmaṇa, thou art Varuna 'of true power.' 'Thou art Brāhmaṇa, mighty

1. *Satapatha Brāhmaṇa*, V. 4. 2. 20. मेर्य नापपुन्दोत्. According to the author of the *Satapatha* the country and the king entered into friendly relations for a mother does not injure her son, nor does a son, injure his mother.' नहि माता पुत्रं हिनस्ति न उतो मातृस्त्॥ Eggeling, S.B.E., Vol. XLI, p. 143.

2. *Tāṇḍya Śāṅkha*, X. 28. Taittirīya Br., I. 7. 10.

"through the strength of the whole people (Viś)!" Five times, five individual Brahmins and priests, the king tries to address by the privileged designation, and in all cases the title of privilege is, so to say, resigned in the sovereign's favour,¹ and the sovereign and the popular representative character of the king ('through the strength of the people') is pointed out.

"A Brāhmaṇa or a priest then offers the sacrificial sword"² to the king, the increaser of the public prosperity.³ The sword thus received, he passes on as symbol of authority to all the state officers and the village headmen. And he demands their co-operation by quoting gracefully the very words of fealty used by the Brahmin—"Rule for me therewith, (tēna me radhyā). It has a double meaning 'serve me therewith', (tēna me radhyā).⁴ In the latter case the second meaning is intended. The command for co-operation is even directed to the *Sajāta*, an individual member of the nation⁵.

§232. The new king does not stop here. To impress that the administration, like a game of dice, is not possible by a single man, he asks the *Brahmins* to a symbolic game of dice. The bet is a cow, brought for the occasion by an ordinary member of the

¹ Evidently the idea is that the Brahmin may not now be addressed by his privileged designation of superiority. The superiority which is given to the king by the whole nation including the Brahmin makes the Hindu king legally and constitutionally superior to all classes and races.

² *Satapatha Br.*, V. 4. 4. 15.

³ *Ibid.*, V. 4. 4. 14. *i.e.* "the much worker, better worker, more worker".

⁴ A puzzle in which the author of the *Satapatha* (V. 4. 4. 15 to 19) lands himself by not realising the pun.

⁵ Receiving costly presents in homage and making generous gifts in return which abnormally developed in later times and which Muhammadan monarchs continued, is not known to the rituals even in symbols.

⁶ *Ibid.*, V. 4. 4. 20-25.

community.¹ Thus in this great game of government which the king and his ministers were going to play, there was laid that sacred bet. The bet was the wealth of the most humble member of the community. It was willingly and graciously offered by the humble citizen. It was placed in their trust by a *Sojāta*, 'one born together' with the players, or, as Sāyana explains, 'one of equal birth', i.e., one of the Nation. There is a constitutionalism put here in physical symbols; there is pathos intermingled with duty. The abstract has been thickly clad in the concrete.

§ 233. Now the chief features of the ceremonies comprised in 'Hindu Coronation' are before the reader. In modern language they may be summed up and expressed for the sake of clearness in a few sentences:—

- (a) Hindu kingship was a human institution.
- (b) Hindu kingship was elective;¹ the electorate being the whole People.
- (c) Hindu kingship was a contractual engagement.
- (d) Hindu kingship was an office of State, which had to work in co-operation with other offices of State.
- (e) Hindu kingship was a trust, the

¹ A son of the king-elect once plays a little part in a minor ritual, *Sāmaprathā*, V. 4, 2, 8. But it is not found in corresponding place in the *Kṛishṇa Yajus* ritual.

trust being the tending of the country to prosperity and growth.¹

(f) Hindu kingship is expressly not arbitrary.

(g) Hindu kingship was not above the law but under it.

(h) Hindu kingship was primarily national and secondarily territorial.²

This constitutional conception is not undeserving of our philosophic forefathers. The Hindu race did not care solely for the world-after. Here, in one instance, we see the Hindu, of flesh and blood, and of sinews and muscles. It is surely not the despicable picture which represents them as an unholy assemblage of spiritual imbeciles, born to 'bow before the blast and plunge in thought again.'

§234. The *Brahmanas* do not recognise such a thing as hereditary succession. Each king must be consecrated as such and no reference is made to the previous successions in the rituals. This was due to the elective origin of the Vedic kingship. In fact, as in theory, Hindu kingship had not yet become hereditary in the time of the *Brahmanas*. The inception

*Hereditary Succession
not yet established.*

1. Soon after—in the Upanishadic period—a new duty is placed on royal administration. The prosperity of the subjects should be not only material, but also moral. When five great theologians went to Alvaranti, king of Kekaya, he said with satisfaction:—

न मे अतेजो जनपदे न कष्टयो न मरापः ।
न नाहितामि नांविद्वाष्ट स्वैरो स्वैरस्त्वी कुपः ॥

'In my kingdom there is no thief, no coward, no drunkard, no man without the sacrificial fire set up in his house, no one uneducated, no murderer, "much less an adulteress" (*Chhāndogya Up.*, V. 11. 7). Here we have the beginning of that theory which becomes an axiom in later times, that political rule of the king is responsible for the moral condition of the people and that he is responsible for good and bad times.

2. See 'King of the people Z.Z.' and the Collection of the Waters, and the Homage to the Land.

of the hereditary principle, however, is discernible. According to the opinion of one school, if the coronation was desired for the life-time of the king-elect, only the first syllable of the *Vyahriti*—'Bhūḥ' भः, was to be pronounced, if it was for two generations, 'bhūrbhuvah' (भूर्भुवः) and if for three generations, 'bhūrbhuvah' Svah (भूर्भुवः स्वः) the complete formula was to be repeated.¹ This was the opinion of one school of ritualists as indicated in the Aitareya Br. A historical reference to this theory is found in the inscription of Khāravela where coronation for one generation is mentioned,² which naturally implies that coronation for generations more than one was possible. The tendency to hereditary kingship is corroborated further by the occurrence of *rājānūṣmī rājapitārām* ('king and father of a king') in the Aitareya Br. VIII. 12, while no such adjective to republican *Scorāj* or *Virāj* is added. But the rituals as originally designed were for each generation, and the one generation consecrated became the rule in practice for all ages to come, even when kingship became hereditary.

§ 235. Before we leave this period we have to take note of the sacred ceremony indicating the fact of deposition. Books xix to xxi of the *Ceremony for deposed king* *Sukla Yajurveda* prescribe formulæ of the Sautrāmanī sacrifice which a dethroned monarch performed. The *Taittirīya Brāhmaṇa*

1. *Aitareya Brāhmaṇa*, VIII, 7.

मूरिति य इच्छेदिमसौच प्रत्यक्षमयादिवय य इच्छेद हितुर्वन्
भूर्भुव इतरथ य इच्छेत्पुरुषं वा ग्रहिणं वा भूर्भुवः स्वरितिः।

Or, also 'राजेनां राजपिताराम' in VIII, 12.

2. J.R.O.R.S. III, 41.

CORONATION CEREMONY

of the Kṛishṇa Yajurveda similarly recommends the Saūt-rāmāṇi to a deposed monarch.¹ Deposition thus in this period is as much a recognised practice as in the early Vedic times. Its existence in later times is thus sanctioned by previous history.

सोमे वा पूर्ण्य राज्यमादते ।
 वो राजा सन्तानो वा सोमेन् यजते ।
 त्रिवृत्यामेतानि हुवीं च भवन्ति ।
 पुत्राधन्तो वै देवानां च स्वाः ।
 त पूर्वमै स्वान् प्रयच्छन्ति ।
 त पूर्वे उन्मत्त द्युमने राज्याय ।
 देवसु राजा भवति ।

Taittirīya Brāhmaṇa, I. 4. 2. See also Śāṅkara on ii. 1. 2 (Āraṇīśvara ed. I, p. 179).

CHAPTER XXVI

Coronation in Later Times

§ 236. In later times all the constitutional principles upon which the ritualistic coronation was based we find being acted upon, with modifications in details to suit changed and changing circumstances. According to the *Mahā-Bhārata*, Yudhish्ठira 'worshipped' his Ministers before his coronation.¹ Here ministers stand for the Vedic Ratnins. At the proposed coronation of Rāma as King-assistant (*Yuvāraja*)—as described in the *Rāmāyaṇa*,² according to the practice and ideas current in the days of its composition³—we find the Jānapada and the Pauras present in place of the Grāmanī and Sajatas and the guild of merchants and traders in place of the Vedic 'rathakāras' and 'karmāras.' In the *Mahā-Bhārata* at the royal coronation of Yudhish्ठira we see the Brahmins, the owners of the land, the Vaishyas and all the respectable

1 'दूर्जयित्वा समाप्तः' *Sohā-Purva*, Ch. XIII 4, 26. 20

2 *Rāmāyaṇa*, Sk II, Ch. XIV, v. 52,

दृष्टिप्रसर रामल्य समयमधिष्ठनम्।
पौरान्तरप्रसापि नैतमन्य कृतान्तविजिः ॥

3 'The cumulative evidence of the above arguments makes it difficult to avoid the conclusion that the kernel of the *Rāmāyaṇa* was composed before 500 B.C., while the more recent portions were probably not added till the second century B.C. and later.' Macdonell, *Classical Literature*, p. 309. The view is in agreement with Jacobi's analysis (*Das Rāmāyaṇa*).

4 See below Chapters XXVII and XXVIII.

Sūdras invited.¹ In the Rāmāyaṇa² the Brahmins, Ministers, Knights (Kshatriyas) and members of guilds (which had all castes in them) sprinkle the king with waters brought from the seas and rivers. A new element introduced is the representation of womanhood: unmarried girls also take part in the be-sprinkling. In the Mahā-Bhārata all the representatives of the subjects led by Dhaumya and Krishṇa consecrate Yudhiṣṭhīra.³ The emperor receives presents and makes gifts of honour. According to Nilakantha (*Nitimayūkha*)⁴ the four chief ministers (मुख्यामात्यचतुर्षयम्), Brahmin, Kshatriya, Vaisya and Sūdra by caste, consecrated the new king. Then the leaders (Mukhyāḥ) of each Varna and of the castes lower still (शूद्रास्त्रवरसुध्याद्वच) consecrated him with holy waters (नानातीर्थसमुद्रवः). Then followed Acclamation by the twice-born (द्विजकोलाहलेन च). The king next sat amongst ministers and representatives of the people, Citizens of the Capital, merchants, traders, leaders of the bazar (पणेश्वरान्) and others who were introduced by the gentleman-usher to the king (प्रतिहारः प्रदर्शयेत्). A procession through the streets of the capital concluded the ceremony.⁵ According to the Brahma-Purāṇa, quoted in the Viramitrodaya-Rājanīti-prakāśa

1. *Sabha-Parva* XXXIII, 41, 42. Kumbakonam ed., C. XXXVII.

आमन्त्रयज्वरं राष्ट्रे तु भाष्यादानमूर्मिगानयः ।

विष्णवं भाष्याद्यूर्मिगानय सर्वानामवतेति च ॥

2. *Yuddhakāṇḍa*, 129.61 (Bombay). अत्यरिक्तमालयः पर्वः कल्यामिर्मन्त्रमिस्त्वा ।
बोधेरपेवाभ्यपित्त्वास्ते संप्रहृष्टे सर्वगम्भीः ॥

3. *Sānti*, C. XL.

4. Benares, 1880, pp. 2-3, ततो भद्रास्त्रवर्गात् तो शूद्रामात्योऽभिवेकोत् ।

5. The king's 'mangala' diadem, had five crests (śikhā); that of the Queen, three, of the Tuvarāṅga, three; and of the Senapati, one. *Ibid.*, p. 4.

(p. 46) the king after the ceremony went round the capital on an elephant, re-entered the palace, and offered worship or honour to all the leaders of the Paura (प्रदक्षिणीहृत्य पुर्वं प्रविश्य च तुरं गृहम् । समस्तानं पौरमुख्यांश्च हस्ता पूजां विसर्जयेत् ॥). In the Pushya coronation ceremony as laid down in the Atharvanaparisishta¹, the king after the ceremony allowed audience to Brahmins, and saluted the wives of the leaders of the subjects, Associations or Guilds, whereupon they gave him blessings.

This procedure is really the same in essentials as we find in the Brāhmaṇa period, with an extension of the principle of representation. We find the Elders of Pañchāla i.e., the members of an association similar to or identical with the Paura and Jānapada of Pañchāla, doing the *Abhisheka* of the new king of Kānyakubja in the time of Dharmma Pāla, as recorded in his Khālimpur copper plate.

§ 237. Similarly the Coronation Oath now called Pratijñā, was administered. In the *Coronation Oath* Mahā-Bhārata, it is given in terms which correspond to the oath given in Aitareya Brāhmaṇa.

The oath is called by the Mahā-Bhārata a Śruti, which denotes that the oath was based on Vedic text. As the Aitareya enjoins that the oath should be repeated 'with faith' (*saha-sraddhayā*), so here it had to be pronounced without any mental reservation:

1. Cited by Mitra-Mītra in *V. M. R.* p. 114.

तत्तद्दुर्दृश्यं हेत्य आशाद्यामां रुपेण तु ।
अे गोप्यकृतिमुख्यामां भवीतर्न च नमस्करेत् ॥
आशिषस्ते हि दास्यन्ति.....

2. 'कप्पत्तरल्पाहृष्टद्वौष्ठ तत्तद्दममप्यवग्निर्वेतोदृक्षम्भो दत्तः श्रोतुराम्बुद्धमः' *Ap. Ind.* IV, p. 248. See below, Ch. XXVII.

प्रतिज्ञाभास्त्रापिरोहस्त मनसा कर्मणा मिरा ।
 पालयिष्याम्यहं भौमे व्रह्म इत्येव चासहृत् ॥
 यश्वात् धर्मो नीत्युक्तो दगडनीतिव्यपाश्रयः ।
 रामशङ्कः करिष्यामि सवशो न कदाचन ॥ १

"Mount on the Pratijñā (take the oath) *
 "from your heart (without any mental reservation),
 "in fact and by word of mouth;

(a) "I will see to the growth of the
 "Country, regarding it as God Himself
 "and (this) ever and always;

(b) "Whatever law there is here and
 "whatever is dictated by Ethics and
 "whatever is not opposed to politics I
 "will act according to, unhesitatingly.
 "And I will never be arbitrary".⁴

To the royal oath the people pronounced 'Amen',
 (**एवमस्तु**). The most remarkable feature about the Hindu
 Coronation Oath is still retained; there is not
^{unique}
 Character a trace of superstitious or mystic element in it.
 It is in this respect in unique contrast with the
 royal oaths of other countries.⁵

1. *Sant-Purana* (Calcutta) lxx, 106, 107. Kumbakonam edition, iviii, 115, 116. The reading in the Southern recension is प्रतिज्ञाभास्त्रापिरोहस्त. Instead of नीत्युक्तो of Bengal it has इत्युक्तो which does not give a satisfactory meaning.

2. Mount or ascend (on the Pratijñā) is with reference to the symbolic ascent to the throne and to all the quarters. Pratijñā literally means 'acknowledgment', 'affirmation' or 'swear'.

3. The original word is भौम i.e. "all that belongs to the country."

4. The original word is सवशो. In the *Sitareya सत्याग्रह* form of monarchy is mentioned. The *Mahā-Bhāṣya* here shows that it denoted anocracy and that it stood discredited in the country.

5. Cf. article on Oath in the *Eur. Britt.* (Eleventh Edition).

Discussion on
Rājan and
'history' of
Coronation
Oath in the
Mahā-Bhārata

§ 238. "O Rājan ! of the Bharata race ! how this title Rāja as at present understood (signifying 'monarch') evolved : please tell me that Grandfather ! Having hands and arms and neck like others ; subject to pain and pleasure like others ; having intelligence and faculties like others ; subject to "pain and pleasure like others ; having back, face and stomach "like others ; having similar albumen, bone and marrow, "similar in flesh and sinews : similar in inhaling and exhaling "breath ; in body and life similar to others ; equally subject to "birth and death; an equal in all the attributes "which men possess—how should he, one man, "rule over men of uncommon intelligence and heroes ? How "should he alone rule the whole country full of brave, and "heroic Hindus ? Again, although he is protecting, yet he seeks the satisfaction and "pleasure of the community. At the "same time, the whole community is "pleased by his, the one man's, pleasure, "and when the one man is in distress all "become distressed. This is a settled principle. "I want to hear on this from you, O Chief of the Bharatas. "Please expound to me the subject with underlying principles "exhaustively, O you the Great Expounder. The reason of "this, O Leader of the people ! could not be insignificant, for "to this one man the whole creation looks for guidance as if "he were a God."¹

This was the question put by Yudhishthira which elicited from Bhishma a history of kingship and of the Coronation Oath.

¹ Sānti-Parva (Calcutta) LXX 5-12 (Kumbakonam LVII 5-8).

य एव राजन्तराति यज्ञवरति भारत ।

कथमेव समुपप्रस्तरमेव हि पितामह ॥ ५ ॥

The 'not-insignificant' reason was explained by Bhishma with a professed historical account of the institution of Hindu monarchy. 'There was no monarchy and no monarch,' he related, in early times, and that then the people protected one another by law. As they thus lived, they found in time that mutual co-operation was not sufficiently powerful and law itself began to suffer. These men in consultation with Gods decided to elect a monarch. The gods gave them Virājas who however refused to be king. His three successors followed as 'Protectors' (Rakshayitās), the fourth one 'built an empire and became arbitrary.' Evidently they had not taken any oaths, coming, as it is said, from gods to men. The fifth Protector of divine origin, called Vena proved to be quite 'unlawful' to the people, and he was deposed and executed. Thereupon the men (the wise)¹ elected a man called Prithu, a

मुल्यपाशिभुजप्रोवस्तुल्यकुदीनिवारतमः ।
तुल्यदुखदुश्चात्मा च तुल्यगृहमुखोदरः ॥ १ ॥
तुल्यशुक्लिप्तमञ्जा च तुल्यमांसासुगेव च ।
निष्ठासोच्छवासतुल्यव तुल्यप्राणाशरीरान् ॥ २ ॥
समानजन्ममरणः समः सर्वं दैन्यं शास्त्रम् ।
विशिष्टदीक्षार्थार्थं कथमेकोऽवितिहति ॥ ३ ॥
कथमेको महीं हृत्यां शुरवोदार्पंसुकुलाम् ।
रक्षत्यपि च लोकलय प्रसादमभिवाच्छ्रुति ॥ ४ ॥
एकल्यतु प्रसादेन हृत्यो सोकः प्रसीदति ।
व्याकुन्ते चाकुलः सर्वो भवतीति विनिरक्षयः ॥ ५ ॥
प्रतिविज्ञान्वाहं ओतुं त्वतो हि भरतर्पम् ।
हृत्य तन्मे व्यातत्त्वं प्राप्तुं हि वदतां वरः ॥ ६ ॥
नेत्रकास्त्रमत्यर्थं भविष्यति विशापते ।
यदेकस्मिन्नागतस्वं देववधाति सर्वतिष्ठ ॥ ७ ॥

¹ Rishi. In this description there is a tendency to appropriate the credit of destroying the pseudo-historical tyrant, to Brahman-philosophers and Rishi. There are clear

descendant of Vena. He promised faithfulness¹ and the above oaths were administered to him. He ruled successfully in accordance with law and his undertaking. The people were pleased with him and he obtained the title Rājā ('Pleaser.')²

§239. Such is a pseudo-historical theory devised to explain the Hindu Coronation Oaths by political writers. The germs of the theory go back to the Satapatha Brāhmaṇa³ which says that Prithu Vainya was the first

trace of a subsequent brahmanisation of the theory in certain places. All the sūtras, it is said in the beginning of the chapter, went to the Creator for advice on the appointment and election of a king. Why in subsequent procedure, then, should the Rishis alone figure prominently? The reply may be given that Rishis were from, and represented, all the three Aryan varṇas. Yet there is no doubt as to a leaning towards Brahminic prominence. In the same book combined action by all the varṇas in a similar matter is discussed. The explanation of the fact that the Māhā-Bhārata, the Rāmāyaṇa and the Mānava Dharmasūtra bear very strong marks of an overstatement of Brahmin claim, attributable to the same period and to almost the same pens and hands, is found in the political history of the 2nd Century B.C. At that time a great Brahmin (Pūshyamitra) actually ascended the throne of India and brought about a mighty religious and social revolution as against the previous political and religious systems. When the Brahmin ruler crushed the Greek power and saved Hindu civilization, the claims could be made with some justification, and in view of the great success and popularity of the new regime, could become current with greater ease than they would have been otherwise. Both the sūtras clearly state that they were revised; e.g., पुरा वार्षीकिना हृतम् (Rāmāyaṇa Bk. VI, Ch. 123, 105 and 110) and Māhā-Bhārata (Bk. I). Their attacks on Buddhism and the political data, which in the case of the Rāmāyaṇa exclusively and in the case of the Māhā-Bhārata mostly, belong to the 2nd Century B.C. prove that revision to have been made in the early Śunga period. Overstatement of Brahmin claim in them therefore should not mislead us. It can be fortunately corrected in the light of inscriptions, the Jātakas and other Pāli works and books like the Arthaśāstra, the Dharmasūtrā, and the records left by foreign observers.

1 यमां भवन्ति वर्तन्ति कार्यमप्यसमन्वितम्।

लद्ध वः करिष्यमि नाम कार्यं विचरण्यम्॥

"Whatever you gentlemen tell me, proper for me to do in accordance with the Science of Politics, I will do for you without any objection." MBh. Sūtra. LIX, 102.

2 रथ्यजात्रम् प्रवासन्वान् तेन राजेति शुभ्यते; Ibid. verse 123.

3 Satapatha Brāhmaṇa, V. 3.5. 4. Vainya is known even to the Rig-Veda VIII. 9, 10. In the Bk. he appears to be a Rishi and a historical person. II. 112, 15.]

anointed king of the Hindus. The theory implies that the Oath originated with kingship, that it was as old as kingship itself. An analysis of the oaths discloses the following position of the Hindu king.

1. That the trust in his hand—the tending ('I will see to the growth,' *pālayishyāmi*) of the country—is the foremost solemn obligation of the sovereign.

2. That the country put under his care is to be regarded by him as nothing less than God, which implies sincerity, respect and awe. The relation is far from being patriarchal, theocratic or aristocratic.

3. That he is expressly not to be arbitrary. He is bound by the law, is brought under the law. He undertook to act according to the law established. He was further bound by the rules of political science. These two were to regulate his actions in internal administration and foreign relations. And he undertook never to disregard them.

§240. Nations of antiquity and nations of our own times have devised Coronation Oaths for their kings. But none

Effect of Coronation Oath more forcibly brings to the notice of the new king the all-powerful, the all-sacred position of the Country he is going to rule. To offend against that country was to offend against God Himself. Having once uttered this oath it was impossible to forget it. If a Hindu monarch failed to keep his coronation oath he would be *a-satyapratijña* (*अस्त्यप्रतिज्ञा*) and *a-satyasaandha* (*अस्त्यसन्धा*), 'false in his vow,' and he

1. The subjects are called *Goi* (*Vishya*) in an *Abhisheka* text quoted by Chandrasekara (BSR, ch. XVI):

अथारन्यं न मे राज्यं राजाऽयं रक्षतु प्रवाः ।
इति सद्व प्रजाविष्ट्युं साक्षिण्यं प्राप्येन्मुहुः ॥

would forfeit his title to remain on the throne. That the Coronation Oath was not an empty formality is evidenced by the fact that kings at times said with pride that they were true to their oaths. The hinduised R u d r a s d ā m a n was anxious to declare in his inscription that he was *s a t y a p r a t i j n a* (सत्यप्रतिज्ञा), that he never levied taxes which were not lawful. The charge of breaking the oath was at times constructively extended. If the monarch failed to maintain the integrity of the state he was considered guilty of breaking his vow. B r i h a d r a t h a M a u r y a who was weak as ruler and during whose reign the Greeks made a second attempt at conquering India, was removed from the throne, and was called (*e.g.* by Bāṇa) *w e a k i n k e e p i n g* his *P r a t i j n a* (*P r a t i j n a-d u r b a l a*). The king having taken the oath to act according to the law as established, if he acted unlawfully and committed a crime he would be considered to have broken faith and his action would be illegal, for which the people who had installed him would remove him. The Jātakas¹, tradition, literature and history furnish illustrations. In the Mahā Bhārata the plea for the deposition and execution of the tyrant Vena was that he was unlawful *v i d h a r m a*); the 'formal' deposition of Nāg a-D a s a k a of Magadha and his punishment was due to his parricide.² King Pāl a k a of the Mṛicchhakaṭika was deposed because he had incarcerated Āry a k a without the latter having committed any crime.

¹ *Epigraphia Indica*, VIII pp. 43-44.

² See *M. B.*, Anil. P. L. 1—

अरथितारे हन्तारे चिलोचारमनायकम् ।
त वे राजकलि हन्तुः प्रजाः सख्य निष्टव्यम् ॥ ३३
यह वा रज्जितेष्युक्त्वा यो न स्वाति भूमिषः ।
स सद्य निहत्यः वेद सोऽमातुरः ॥ ३४

³ E. g. *Jātaka*, vol. I, p. 20ff.

⁴ *Mahābhārata* (IV.4), compiled by a Hindu in Ceylon in the 5th Century A. C. who drew upon the old traditions of his own country.

§241. The oath was deemed to be the essential sacrament down to later Muhammdan times. The ceremonials of coronation as then prevalent are not the same in all details as in the Brāhmaṇas. The coronation procession has developed out of the simple chariot drive. The king, as we have seen, holds a *Sābhā* where the leaders of the community are introduced to him. The modifications are many and considerable. But the Coronation Oath is the oath of the Aitareya Brāhmaṇa, and Hindu lawyers¹ did register it inspite of their mediaeval ideals of kingship. Inspite of vicissitudes in fortune, inspite of contact with contrary doctrines, the Hindu race did not forget the coronation oath devised by their Vedic forefathers. Thanks to sacerdotalism, the oath has been preserved for history and posterity.

§242. Kingship had become hereditary.² Yet the theory that Hindu kingship is elective was never forgotten.

This was due to, I think two factors. On failure of the lines, as Megasthenes³ has recorded, elections had been actually taking place; and the observance of the coronation ceremonials and rituals kept the theory ever green. Even in Moslem times when Sīvājī was installed as King, 'Chhatrapati,' the ceremony took the form of election. The theory was a living force as late as the time of the Pāla kings of Bengal. Gopāla claims the benefit of the principle of election in his inscription. He says that the people joined his hand with sovereignty and put an end to anarchy⁴. In earlier times the theory was, of course, current in the

1. *Nājanīti Vitāni* (ed. 1916), p. 32 (Somares, 1916).

See below, Chapters XXVIII and XXIX.

2. *Baudhyāna, Ayodhya K.* 21. 22; 6. 16.

राज्यं गुहाश्च भसत पिण्डेतामाह इति, 78. 5 ; 79. 7.

3. *Arius, Indica*, VIII.

4. मात्स्यन्याष्टुपोहिते प्रकृतिभिर्दद्या कर्त यादितः ॥ *Ep. Inst.*, Vol. IV, 248.

mouth of sovereigns and peoples. In the second century of the Christian era Rūdrādāman states in his inscription that he had been *elected by all the Varnas to kingship.*

§243. By the inscription of the Emperor Khāravela it is evident that Hindu Coronation could not take place before the completion of the twenty-fourth year of the King-elect. One branch of the Jaina literature asserts that Vikrama was crowned in his 25th year. This was the age when ordinarily a Hindu (e.g. Śvetaketu) was supposed to have completed his academic career in the period of Upanishads. The existence of the constitutional law for coronation at the age of twenty-five which the inscription of Khāravela points out, is confirmed by the Brihaspati-Sūtra, I. 89, *pañcha-viṁśatigarsham yācat krujā-vidyām eyasanāt kuryāt ata uttarām arthājanam*¹, which agrees almost literally with the record of Khāravela.

We have historical examples of the fact that the coronation laws were strictly complied with.

Observance of Coronation law of Constitution Even Aśoka's family who had accepted heterodox philosophies could not interfere with the orthodox and sacred coronation laws.² He was not crowned for four years after his what we to-day call succession. Evidently he had not completed his twenty-fourth year as in the case of Khāravela. The uncrowned period of his reign in the eye of the Hindu law was a period not to be recognised. If we keep this in view we can understand the provision in Vasishtha's

¹ संवर्णरभिगम्य रक्षार्थ पतित्रे हतेन। Ep. Ind. Vol. VIII, p. 42.

² Arthājanam engagement in commonwealth or political life.

³ His grand-son Dakshita mentions his own abhisheka in his inscriptions.

Dharma-Sūtra that interest on loan was not to be calculated for the period between the death of the sovereign and the coronation of the new king.¹ The legal years were counted only by regnal years (Rājavarsa).² Hence also the Purāṇas do not count the pre-coronation years of Aśoka's reign while they include it in the total for the dynasty.³ This also shows that a king to be a legal sovereign must receive his royal consecration. The Purāṇas call foreign barbarians of the 6th century *nairā-mūrdhābhishiktās-te*, 'unconsecrated heads', i.e., 'usurpers'.⁴ Unless one accepted the responsibility by a solemn engagement he was not lawfully entitled to govern. The legalism about coronation was so strong that Kālidāsa in drafting Pushyamitra's letter to Agnimitra takes care not to describe Pushyamitra as king. The preparations for coronation by Rāja-Sūya were still in progress, coronation had not yet taken place. He was therefore not king *de jure*.

१ राजा तु सूतमायेन द्रव्यमूर्दि विनाशयत् ।
पुनाराचाभिपेक्ष्य द्रव्यमूलं च कष्टते ॥

—Vāsiṣṭha Dharma-Sūtra, II.49.

२ राज्ञस्य मासः पक्षो द्विष्टसः.....इति कालः ।—Artha-Sūtra, p. 60. (II. 6. 24).

३ Jayawal, J. B. O. R. S., Vol. I. (1915) p. 23; Vol. III. 438.
V. Smith, *Early History of India* (3rd Edition), p. 197.

४ Vāyu Purāṇa, Pargiter, PT., p. 56.

५ *Milarikāgnimitra*.

The absence of the royal title in the letter gave occasion to much controversy amongst scholars. The constitutional explanation given above might be the real solution. Kālidāsa assumes that he was not yet crowned.

CHAPTER XXVIA

Sacrament of Coronation Oath

and

Theory of Divine Origin of King

Sacrament of Coronation Oath § 244. With the actual observance of the sacrament of Coronation Oath, it was impossible for a theory of origin other than human to take root in Hindu Politics. Even a usurper, as long as he was a Hindu, had to undergo the sacrament of coronation and when he actually took the oath, his old title of force and conquest disappeared. In the second century A. C., when Hindu society had already undergone a great social change as is evinced by the law-books and controversies of the time,¹ even foreigners sought to legalise their position by the sacred, constitutional ceremonies. Rudradaman based his claim on election and his responsibility on the Coronation Oath. No room for a theory like divine origin existed.

Divine Origin of King This was demonstrated when an attempt at establishing a theory which was the nearest Hindu approach to the divine theory of kingship miserably failed. The *Mānava Dharmas-Āstra* which was written under the revolutionary régime of the Brahmin Pushyamitra² preached that the king should not be despised because

1. E.g. The *Vajrasūti* of Alavaghosa :

गायत्र्याश्वर्गमारन्तं ब्रह्मवीरो दृष्टपर्यन्तमभिगमनत्यर्थात् । अतो जातिब्राह्मणो न भवति ।

इदं हि केवलं रजकं चप्पालं कुरेष्वपि ब्राह्मणः सन्ति ... एकवर्णो, नास्ति चातुर्वर्णम् ॥ etc.

Baudhayan's *Śrauta-Sūtra* considers the Punjab as a place of mixed varcas. In the period of the Upanishads the Punjab was the home of orthodoxy. Baudhayan's condemnation would refer to the period of the rise of Buddhism in the Punjab—Alaxa to Menander.

2 His caste is discussed by me in the *Brahmins* *Europ. e* (1912) a revised edition of which is published in JBOHS, 257—356. T. W. Rhys IV, 8, 117 on *Sangī*; Patanjali II, 2, 36 on *brāhmaṇa-* etc.; and Tarkākānta p. 81 on *Brahmanig-Pushyamitras*. For comparison between the *Mānava-Dharma-Āstra* and *Pushyamitra* see my

he was only a man ; he was a deity in human form. For this theory the author found no direct support in earlier literature. He uses the theory of politicians, which we have already noticed (§101), that when the people were dissatisfied with the Arâjaka system they consulted the Creator who recommended a king. He leaves out the theory about the election of Manu Vaivasvata and takes apparently the story of Vena. He says, God created king to save the people from Arâjaka.² But he ignores the further tradition of the deposition of Vena of divine origin because he ruled unlawfully. The Mânavâ Code twists the import of the coronation ritual invoking the help of gods to the elected king in his new career.³ The Code says that these gods come into the person of the king and he becomes a great Deity.⁴ The king is not to be despised. I think the idea of such a theory was suggested by some discussion as the one in the Artha-Sâstra.⁵ A man in the pay of the Government was made to say :

Tagore Lectures on Manu and Yajñavalkya I. In the time of the Mânavâ code the Parthians were neighbours of India but the country of which Mathura was capital was yet orthodox; the country of the Miechchha was still beyond India proper. This indicates the period about 150 B.C.

1. *Mânavâ Dhâraṇî*, Sâkta VII. 8.

पालोऽपि नायमन्तक्ष्वो मनुष्य इति भूमिपः ।
महतो देवता श्रे पा नरसंग तिष्ठति ॥

2. *Ibid.* VII. 5.

पराक्रमे हि लोकेऽस्मिन्मासंतो विद्वते भवतु ।
स्वार्थमस्य सर्वस्य राजानमस्तप्रसुः ॥

3. In this connection see also the text of the Vâkayayi Sambitî X.

16, 17, 25 along with corresponding Bhotmâpa passages.

4. *Ibid.* VII. 1.

सोऽपि भवति वायुष सोऽस्ते सोमः स धर्मदृढः ।
स क्विरः स वस्तुः स महात्मः प्रभावतः ॥

5. *Arthâśâstra*, p. 22. इन्द्रयमस्थानोत्तम् राजानः प्रवक्ष्यते अपादाः । राजानमन्य-
मानान्देयोऽपि दारडः सर्वति । उत्तमादाजानो नायमन्तक्ष्वः इति च द्वाकान्प्रतिपद्येत् ।

"The king's office is that of Indra and Yama, "visible inflictor of punishment and bestower of reward. On those who despise them even divine punishment descends. "Hence they are not to be despised."

This is urged by the official spy in defence of the new king and was intended to support him, in reply to those who cited the social contract theory of kingship.¹ If there had been a theory of divine origin already current, it would have been cited at once. But no divine origin of king is preached in the passage of the Artha-Sastra nor is any absolutism preached there. The divine punishment mentioned in the hired speech refers to the consequence of sin which in every case is supposed to be visited with divine punishment; and treason was always regarded as a sin. The Government spy is not advancing any theory of absolutism. He is only drawing attention to the position of the king as such, resembling that of Indra and Yama, and to the sin which would be caused if the people went against the king. The author of the Mānava Code made his king a Divinity itself, to despise which was to be punished with powers of absolutism. And he preached perfect absolutism.²

1. See above § 179, n.

2. Mānava Dharmasāstra, VII. 9-13.

एकमेव दुहत्यापिन्नं दुलपसपिष्ठम् ।
कुर्ल दहति राजाभिः सपशुद्रूच्यस्त्वयम् ॥ १
कामं चावेष्ट शर्विं च देशकाली च तत्त्वतः ।
कुर्ले धर्मसिद्धूर्गं विचक्षणं पुनः पुनः ॥ २
यद्य प्रसादे पदा श्रीविजयत पराक्रमे ।
सत्युभ उत्तिकोषे सर्वतोऽमयो हि सः ॥ ३
ते यस्तु हृष्टे ममोहात्मं विनशकप्रसंभवम् ।
तत्त्वं द्यातु विनाशात् राजा प्रकृते ममः ॥ ४
तत्त्वात्मं यमिष्टे तु संज्ञात्मेत्तरात्मिष्टः ।
अनिष्ट चाप्यनिष्टे पुते चर्म न विचासगेत ॥ ५

This he had to do as he had to support an abnormal state of affairs opposed to law and tradition viz., political rule by Brahmin.¹

§ 245. The theory of the Mānava was never approved or adopted by a single subsequent law-book. By constitutional writers the very theory was converted into a divine theory of the servitude of the king to the subject²; that the king was a mere servant or slave of the people and that he was made so by the Creator. Even in the Mānava itself, either when it was revised and put in its present form, or originally in its desire to justify the removal of the Mauryas, the theory was superseded by another theory which was inserted immediately below it:—

"The Lord created his own son and made him "Law for the protection of the entire living world: it was "endowed with Brahmā's own vigour as Law's Administration "(Danda)." ³

"Law's Administration is the real "king, it is the ruling authority (danda, i.e., executive "authority in polity), it is the surety for the population."⁴

"The king who properly employs "it, prospers, but if he be selfish, ab- "normal and deceitful, Danda destroys "him.⁵ Danda is of great lustre, it cannot be

1. Jayawali, Tagore Law Lectures on Manu and Yajnavalkya, II.

2. See Chs. XXXV, XXXVI, below.

3. Mānava Dharmasāstra, VII. 14.

तदर्थं सर्वभूतानि गोपतारं धर्ममात्मजनम् ।
गोपतेजोमयं दण्डमस्तवत्पूर्णमीवरः ॥

4. Ibid., VII. 17.

स राजा पुल्यो दण्डः स नेता शासिता च सः ।
चतुषांमात्रमात्राणां च धर्मसंख्यं प्रतिभूः स्मृतः ॥

5. Ibid., VII. 27.

ते राजा प्रश्यायन्सम्बन्धकृतगोपानिकृद्धते ।
कामात्मा विषमः लुद्रो दण्डेनवं निहन्यते ॥

"held by despots. It strikes down the king who swerves from law, together with his relatives."

Thus the king is again brought under law; he is reduced to his human and contractual status. A higher origin to law was attributed. The king was aggregate of only portions of several gods, but Law-and-Sanction was produced by Brahmā himself and it was his own son. He came to rule over the king as over the whole world. It was the real sovereign and not the king. In fact the Mānava as a code went back to the old position:

"Only a king who is honest and true to his coronation "Oath and follows the Śāstras, and rules with colleagues "(ministers) could wield the Danda, not one who is despotic, "greedy, stupid, and who rules personally."³

He was not only expected to be true to his 'undertaking,' his contract, i.e., his Coronation Oath,² it was further enjoined on him that he should work with colleagues and should not rule personally. We shall see its significance when we survey the constitutional position of the Hindu Ministry.

§ 246. Divine theory of kingly origin and kingly right could have found soil in Hindu India if there had been no live interest and constitutional jealousy in the people to check such pernicious claims and notions. The

¹ *Ibid.*, 28.

दसदो हि उमहनेजो दुर्घरम्याकृतात्मभिः ।
भमांद्विचलितं हन्ति रूपमेव सवान्धवम् ॥

² *Ibid.*, 30-31.

सोऽसाहयेन मृदेष्व लुक्ष्येभाकृत्वदिना ।
न शक्यो न्यायतो नेतुं सर्वेन किष्येषु च ॥ ३०
शुक्लिना सायसन्ध्येन कथाशास्त्रानुसारिणा ।
इकदः प्रवायितुं शक्तः उपसाहयेन धीमता ॥ ३१

³ On *Satya-Sandha* as referring to 'Oath' cf. *Artha Śāstra*, p. 312. Here it refers to the 'Oath', i. e. the oath of coronation.

Hindu theory of kingship was not permitted to degenerate into a divine imposture and profane autocracy. Jugglery in the divine name of the Creator was not possible for the Hindu King as the race never allowed the craft of the Priest to be united in the office of the Ruler. The reason why the sceptre of Hindu sovereign never became the wand of magician, was that the matter of constitutional powers of the king, in fact, lay beyond the province of the ritualist and the priest. It lay in the hands of those 'through whose strength' the king had become 'mighty' or vested with the power. It lay in their *Samiti* in the early period. In later times it lay in the equally important machinery—the *Pauraan* and *Janapada*.

CHAPTER XXVII

The Janapada or the Realm Assembly
and

The Paura or the Assembly of the Capital City :
(600 B. C. to 600 A. C.)

§ 247. Just about the time of the rise of large monarchies we find developed a popular institution of great constitutional importance. The period succeeding the Vedic, from the Mahā-Bhārata War down to the end of the Brīhadhrathas (700 B. C.)¹

The Samiti and Territorial Monarchies—is characterised by states which were co-extensive with their respective nations and lands inhabited by them. We may call that period, the epoch of National States and National Monarchies. The Bharatas,² and Pañchālas,³ for instance, had their own national kings; and so had the Videhas; the nation called Aikshvākas⁴ (Aita. Br. to Patañjali) had their own king. Earlier than 600 B. C. we find a tendency in Indian states to develop what we may call non-national, territorial Monarchies. The national basis begins to give way to a propensity for encroachment by one national unit upon others, and of amalgamation. Large states arise which are no more national but merely territorial units. We find for instance the old *Aikshvāka-*

1. Jayaswal, *J. B. O. R. S.*, Vol. IV, pp. 16, 35; 262.

2. Cf. *Taittirīya Śikhiśa* of *Tajurveda*, पृष्ठा चतुर्व्याप्ति, 1.8.10.

3. *Brīhadhrūganku Upanishad*, VI. 2.

4. *Aita. Br.* VII. 15, 16; *Patañjali* on *Pāṇini* IV. 2. 104.

janapada transforming itself into *Kāśi-Koṣala*,¹ and the Magadha-state comprised of the territories of Magadha and Aṅga.² The process develops very rapidly between 550 B. C. and 300 B. C. The ground for this had already been prepared philosophically. The Buddha, though a born republican, was ambitious to found a one-state empire of his religion.³ The Aitareya Brāhmaṇa had preached for an empire extending up to the sea. The Jātakas are full of the ideal of an All-India Empire (*Sakala-Jambudipe-eka-rajjaṁ*).

§ 248. In the period of large monarchies or empires, country became more important than the nation (*vishes* or *jana*). In fact, the term *janapada*, which literally and originally meant 'the seat of the nation' and which had been secondarily employed as denoting the nation itself, lost its old significance, and came to mean what we call to-day country without reference to the racial elements inhabiting it. In the period of large monarchies we never hear of the Samiti. This, of course, is natural. The basis of the Samiti was the national unit, and the national unit now ceased to be a factor in matters constitutional.

¹ Jain Sūtra, 'Āśvārāga', see above, PT. I, p. 54.

² Buddhist India, pp. 21-25; *Janavarshī Sutta* quoted by Oldenberg, *Buddha* (Eng. trans.) p. 407, f. n. See काशीकोषल्य as one unit in the *Gopaka Brāhmaṇa*, II, 9.

³ Buddhist India, p. 28; *Gopaka Brāhmaṇa*, II, 9.

⁴ Probably not so much religion as philosophy. The difference between the two, as Megasthenes describes, was very slight. Akoka certainly made it a religion and a world-religion.

⁵ See below, Ch. XXXVIII on Hindu Imperial Systems.

⁶ See Artha-Śāstra, p. 45; and footnote at p. 44. जनपदे देशः।

⁷ The Jātakas do not know anything about the Samiti. There were numerous occasions to mention it if the Samiti did actually exist. The Dharma-Sūtras also do not give any direction, writing on the duties of king as to his relation with the Samiti. Nor does the Mahā-Bhāṣya recollect it.

§ 249. We, however, hear of another institution which probably was an incarnation of the old Samiti under changed circumstances.

Bise of the Janapada Assembly The division of a kingdom in the period between 600 B.C. and 600 A.C. is made into 'the capital' and 'the country'.¹ The former is designated *Pura*² or *Nagara*³ (the City) and occasionally *Durga*⁴ (the Fort), and the latter is called *Janapada*, with synonyms in *Rashtra* and *Desa*. The expression *Janapada*, a derivative from *janapada*, we find occurring in the Pāli Canon, the Rāmāyaṇa, the Mahā-Bhārata and other books, and in inscriptions. In our day, it has been taken to mean an inhabitant of *janapada*. Its use as a technical term has been missed. This is due to the fact that the term is generally found in the plural e. g. *jānapadāḥ* (जानपदः) which has been translated as 'the people of the *Janapada*'. Modern writers have further made the mistake of regarding *Janapada* as a province which is against all ancient authority. It really means the whole area of a kingdom, minus the capital constitutionally.⁵ The technical significance of the *Janapada* as a collective institution has now been established by Kharavela's inscription of c. 165 B.C.⁶ Medieval commentators not knowing that there was a collective institution *Janapada*, 'corrected' the singular form into the plural *Jānapadāḥ*. A

1. The Jātakas and Pāli Canon have *Jānapada* and *Nigama*. *Nigama* as will be seen, is constitutionally identical with *Nagara*. The Artha Sūtra has *Janapada* and *Durga*; the Rāmāyaṇa, *Nagara* (also *Durga*) and *Janapada* (वने वर्त्यामहं दुग्ध राजो राजा भविष्यति) 11. 79, 12.

2. दुर्ग मुक्त्यनाम्। *Viramitrodaya*, p. 11.

3. Cf. *Artha-Sūtra*, p. 46 f. n. सारं राजपदामी।

4. Cf. the modern *pāk* (पाक) to denote the seat of the ruler; also German *sitz*.

5. *Artha-Sūtra*, pp. 45-6, n.

6. Jayawati, *J. D. O. H. S.* (1917) III, p. 238.

very good example of this is verse 54 (ch. XIV) of the Ayodhyā-kāṇḍa of the Rāmāyaṇa.¹ King Daśaratha is sought to be intimated : "The Paura, the Jānapadas, and "the Naigama are present respectfully waiting for Rāma's "consecration (as Crown-Prince)". The verb *upatishṭhati* ('is waiting') is in the singular and this requires the subjects in each case joined on by *cha* ('and', 'as well as') to be in the singular. But in the text only the *Naigama* (corporate association of guild-merchants of the capital) is kept in the singular and the word *Jānapada* has been altered into a plural nominative and plural instrumental.² The instrumental form is resorted to for a forced grammatical justification ('the Jānapadas with the Naigama'). The correct reading, in the nominative singular, *Jānapadaścha*, is still found in some MSS. But it is rejected by modern editors as incorrect.³

§250. The plural *jānapadāḥ* may equally denote '*the members of the jānapada-institution*' as well as '*the people of jānapada*'. The plural form does not exclude the institutional significance. That there was such a body can be established if we find the term used in the singular, not in the sense of one man but in the collective sense, or if we find the plural *jānapadāḥ* in a collective sense. We have instances of both these uses. Moreover, we have evidence of the fact that *jānapadas* as bodies corporate had their own laws and those laws were recognised by the Dharma-Śāstras.

उपतिष्ठति रामस्त समप्रमन्तरेचनम् ।

पौरजानपदारचापि नैगमश्च कृतात्मजिः ॥ 11. 14. 54.

Gorinchara in his comment on the variant *उपतिष्ठते* says : उदोऽनवंकर्माति इत्या-
स्मनेपदम् । उपतिष्ठतमित्यर्थ ।...उपतिष्ठतीति पाठान्तरम् । Four MSS. give the reading
उपतिष्ठते in the Kambakonam Edition.

: पौरजानपदारचापि नैगमैरच कृतात्मजिः or कृतात्मजिः, variant reading in MSS.
consulted in Kambakonam edition.

¹ See the critical edition of the Rāmāyaṇa by Meers, Krishnacharya & Vyassacharya I, p. 68 (MS. "2") which is really a valuable edition.

There is the unquestionable evidence afforded by the Hāthigumpha inscription of Khāravela, which says that the king granted privileges to the *Jānapada* (in the singular, *Jānapadam*). The evidence of the Rāmāyaṇa referred to above is equally important. The *Jānapada* was waiting for the consecration of the King-Assistant. They, the *Jānapadas*, according to the Rāmāyaṇa, had already come to a unanimous decision in a joint conference with the *Pauras* and others on the question of this proposed consecration. The resolution was : 'we desire this consecration'.¹

In the *Mānava-Dharma-sastra*, the laws of caste (*Jati*), of *Jānapada*, and guild (*sreni*) are recognized. It is undoubted that the other

¹ Rāmāyaṇa, Ayodhyā Kāṇḍa, ch. II., vs. 20-22.

समेव ते मन्त्रवित्वा समतांगत्वद्यः ।

कुचुरच मनसा ज्ञात्वा कुर्द्ध इवरथं नृपम् ॥

...

स रामं युवराजानमनिविष्टवत् पाचिव ।

इच्छामो हि महावाहुं रघुवीरं महावलम् ॥

See also Dakshina's speech in reply :

कथं तु मयि अमेघं पृथिवीमनुपालति ।

भवत्तो द्रुग्मिक्षमित्युवराजं महावलम् ॥

² Manu, VIII, 41.

जातिजानपदान्वयमान्वयं योधवर्मांश्च चर्मवित् ।

समीक्ष्य कुलवर्मांश्च स्ववर्मं प्रतिपादयेत् ॥

³ *Sreni*, literally means 'row'. Evidently the members sat in rows, and this feature gave the name to the corporate body. Probably *Sreni* originally was a general term to signify all those bodies which transacted their business in their 'session' or by assembly system. The Māta-Bhāratī in older passages gives *Srenibaldhāḥ rājyāḥ* or 'rulers organised in rows', e.g., *Sabha-Pāṇini* XIV, 4. (Kannihākūmaṇi Ed.).

राजाः एव विकरात्वं त्वान्ये जत्रिया भूषि ।

These may refer to republican rulers or in a military organization, the *Artha-Sāṅkhya* having *Sreni* as a military division. In lawbooks, general literature, and inscriptions, *Sreni* has acquired the technical meaning of guild.

two institutions of this group were corporate institutions. The Code of Yājñavalkya mentions jānapadas, gāṇas, śrenis and jātis (castes) as units who "also must be compelled to follow their own laws".¹ Mandlik with the true insight of the lawyer leaves the word *jānapadāḥ* untranslated and treats it as a technical term like the *gāṇa* and *śreni*. These two *smṛiti* passages similarly mention another institution *Kula*. We have already seen that there was a *Kula* form of Government. To find out the identity of *Kula*, let us take parallel passages on the point from the *Arthaśāstra*. In the chapter dealing with *samaya*² or resolutions of corporate institutions (p. 173) Kautilya mentions the *samaya* of *Desa-samgha*, *Jati-samgha*, and *Kula-samgha*; i. e., of the country-corporate-association, of caste-corporate-association and the corporate association of a *Kula*. The *Kula-samgha* as we have seen³ is a technical term of Hindu polities. It means a constitution where *Kula* or family rules, i. e., an aristocratic or oligarchic state. Again at page 407 *Desa-samgha*, *Grāma-samgha* and *Jati-samgha* are mentioned. The

1. *Vigñaneshya* I. 360 and 361.

नवद्वारान्स्तवं परेत्यस्मैः परिषुतोऽनवहम् ।
कुलानि जातीः भे शोभन् गवाऽग्नामश्चामपि ॥ ३६० ॥
स्ववर्णाचलितान्ताता विनोदं स्वाप्नेत्यभिः ।
पामधे शिगलानांच सहुतः समयकिव ॥

Uriliapati quoted in *Viramitrodesa*, p. 425. See above.

2. देशातिकुलसंघानि समयस्यामपाकम् ।

3. See § 87 above.

Mānava-dharma-sāstra¹ deals with the 'breakers of *samayas*' (resolutions or laws of corporate assemblies) and mentions the *Grāma-saṃgha* and the *Desa-saṃgha* which are paraphrased again as *Grāma-samūha*, *Jāti-samūha*, etc. *Desa*, or the *Jānapada* association is also found in Brihaspati² where the laws of guild-merchant and the laws of *Desa* are referred to together. In another verse³ the resolutions of the 'town' and of the 'country' (*Deśa*), 'not being opposed to the laws of the king' are provided for. Manu (VIII. 41), instead of *Jāti-saṃgha* gives *Jāti* only, and instead of *Desa-saṃgha*, mentions *Jānapada*. In VIII. 46, in the place of *Jānapada*, *Desa* is substituted. By *Desa* in such passages the

¹ Manu VIII. 218-221.

अत कर्तुं प्रवृत्यामि धर्मं समयभेदिनाम् ॥ १८
सो वामदेशसङ्गार्थं हृत्वा सत्येन संविद्यम् ।
विसंवेद्वरो लोभात् राष्ट्राद्विप्रवासयेत् ॥ १९

- १ दृष्ट दग्धविचित्रं कुपांदाभ्निकः पृथिवीपतिः ।
पामजातिसमृहेषु समयव्यभिचरिकाम् ॥ २०
२ देशक्षित्यानुमानेन नैशमानुमानेन वा ।
किमते निर्विकल्पं व्यवहारण्यु वाच्यते ॥
—Quoted in *Vaisesmitraidaya*, p. 120.
३ पामो देशः यन्तुयोर्त्यस्त्योर्य यस्याम् ।
राजाविरोधिभ्यांयं संवित्पत्रं वदन्ति वत् ॥

² Brihaspati quoted in *Vaisesmitraidaya*, p. 182. See also *Tajjavallkya*:

निर्विमांविरोपेन यस्तु सामयिको भवेत् ।
सोऽपि यत्नेन संरक्षो धर्मो राजहृतव्यः ॥

association *Desa samgha* or the *Janapada* is obviously meant. Similarly, when a document registered by the *Desa-adhyaksha* is termed by Vyāsa the law-giver a *Janapada* document, the *adhyaksha* of *Desa* is the President of the *Desa* assembly or the *Janapada*.¹ The above data prove that the *Janapadas* of Manu and Yājñavalkya and the *Desa-samgha* of Manu and Kauṭilya are identical. The corporate association *Janapada* or *Desa-Samgha* as the name signifies, was a body for the whole country (except, as we shall presently see, the capital).

§ 251. The *Janapada* yet has another synonym in *Rāshtra*, which is found in later works. In the *Daśakumāra-charita* (Ch. 3), the president of the *Janapada* is called *Janapada-mahattara** (Lord High President). Further on, the same person is called the *Rāshtra-mukhya* or the Leader of the Realm (Assembly).

In a manuscript of Mitramiśra's unpublished commentary on *Yajñavalkya*² I find, in connection with the

1. Aparānika (T., II, 92) quotes the verses of Vyāsa on the subject dealing with documentary evidence:—

पृथिविपिण्डः स्वकृतेन लभेत्येन युक्तिभिः ।
कृपाद्वि सहस्र लेखय तरमात् जानपदं शुभम् ॥
देशाद्वलादिना लेखय बद्ध जानपदं कुतम् ॥

Vyāsa sees danger of successful denial in the case of a document written even in the hand-writing of the executant, for a running man may write several hands. A *Janapada* document therefore, 'alone', i.e., registered by the *Desa-president* or others (i.e., his officers as in the case of government registration by the officer of the king. *Tatp. VII, 1.* 'राजाचिकरण तच्छुक्तापस्थक्तं तद्यज्ञकर्त्तव्यं राजसाज्जित')

2. Cf. *Rāmāyaṇa* Bk. II, stanza 82, v. 13. रामादोषमहस्ताः । The Rāma commentary has यामे चोपे च वर्तमाना महस्ताः; Govindarāja, महस्ताः प्रधानमूर्ताः । (Mūrta according to Patañjali and Kātyāyana was a small township with corporate arms and seal. Pt. I, p. 448.)

3. *Viraṇitrodasi* on *Yajñavalkya*; kindly lent to me by Mr. Govindarāja of Benares.

subject of relief which could not be granted or suits which could not be entertained (*a nādēyavayavahāra*), that a suitor who was hostile to the *Paura*, i.e., the City Assembly of the Capital (see below), or to the *Rāshṭra* was not to be granted relief. The authority quoted is that of Bṛihaspati. A similar verse is given in the *Viramitrodāya* (*Vyavahāra*) at page 44, where instead of *Paura*, the reading is *Pura*, capital. The expressions *Pura* and *Rāshṭra* are explained by Mitra-Miśra as *Paura-Jānapada*. *Rāshṭra* here thus stands for the *Jānapada*-body as it does in the *Daśakumāra-charita*.

§ 252. Before dealing with the functions of the *Jānapada* it would be convenient to notice the corporate association of the Capital. The Capital ^{The Paura} Assembly is a twin sister of the *Jānapada* in constitutional matters. The two are almost always mentioned together, and sometimes one stands for both.

Paura does not relate to all the towns in the kingdom as it has been translated by both Indians and Europeans. Earlier Hindu writers understood by the technical *Pura* and *Nagara*, 'the Capital.' *Paura* as a corporate body is mentioned in the singular like *Jānapada* in the inscription of *Kharavela* (C. 165 B. C.)¹ who granted privileges to the *Paura*. In the Corporate sense it is clearly mentioned again in the *Divyāvadāna* where *Kunāla* is supposed to have entered the *Paura* (used in singular, that is, the *Paura* assembly). Tishyarakshitā addressed her forged letter according to the *Divyāvadāna* to the *Pauras*, i.e., an organised body. The

1. J.B.O.R.S., III, 42.

2. *Dīgīndūṣa*, p. 410.

author of the *Viramitrodaya* definitely states that the *Paura*, which occurs along with corporate bodies in the law-books, was 'the body of the citizens of the capital.'

Pura meant the Capital (§ 253). *Samūha* is a well-known constitutional term in Hindu Law. Kātyāyana, for instance, defines *pūga*, which according to the accepted interpretation means a 'guild', as the 'samūha' of merchants and others.¹ Brihaspati, the lawyer, describes bodies already known to us to have been assembly-ruled organisations,² e. g., *pūga*, *gana*, *samgha*, as *samūhasthavargas* (§258) or 'bodies incorporated.'³ Mitra-miśra quotes a text based upon Bṛigu which calls *grāma*, *paura*, *gana*, and *sreni*, 'varginis' i.e. what Brihaspati has as 'samūhastha vargas': [grāma here is not the village but the Village-Association as Chāndesvara the lawyer of Mithilā defines: Grāmo grāma-vāsi-samūhabh, p. 179]. Chāndesvara explains *samūhasthābh* by 'militābh', 'combined.'⁴ Kātyāyana speaks of separate laws of the *samūhās*.⁵ *Samūha* which ordinarily means a collection has, thus, a technical, constitutional sense—an organized body.⁶

1. पौरः पुस्तकिनां समूहः। VM, p. 11.

2. समूहः बैद्यतादीनो धारा संप्रकोचितः। Cited by Gaṇḍaharī, Viśada R., p. 660.

3. That is, 'the *samāja* of the Jains or Buddhists' आहंस्तोगतानां तु समूहः सहृदयते।
XII, p. 656 in V.R., 669.

4. ग्रामपापवदपरागाच व्राताश्च च समूहस्थाप्ता।

समूहस्थापने चाल्ये वगांच्यास्ते वद्यस्तिः॥ Ibid.

5. वासपौरसग्राम्भे वद्यस्तुविवागच वर्णितः। VM (Vyarohaka), p. 11.

6. VM 132, (समूहस्था मिलिताः).

7. समूहानां तु यो धर्मस्तेन वर्तमान ते सह। Ibid. 180.

8. Cf. Mitra-Miśra's comment on another corporate body (*Sārtha*). मिलितो जनसंघः associated body of men'. VM, p. 11.

Yajñavalkya provides for punishing those who act contrary to the decision of the *samūha* well-wishers.' Ibid., p. 178.

Kātyāyana provides for a dispute between *samūha* and its leader. V.R., 184.

Amara and Kātya, lexicographers, in giving the meanings of Prakṛiti say that the term means amongst others, the Paūras, i.e., 'the Associations (Śrenayāḥ) of the Paūras'.¹

In the Rāmāyaṇa, the Paūra-Jānapada body is appealed to by Bharata when Rāma refuses to go back to Ayodhyā:—

"What do you order his Highness"?²

The body approves of the argument of Rāma, and in reply Bharata speaks, addressing them:—

'Hear, please, you my assemblies'.³

The assembly character thus was prominent.

§253. The *Paūra* was a communal association in which was vested the municipal administration of the Capital.⁴

Apart from its municipal work it exercised great constitutional powers. Let us first take the Municipal administration of the Paūra.

¹ अमारायास्त्रपि पौराश्च सद्गः प्रकृतयः स्मृताः। *Kātya*, quoted by Kāshinārāma on Amara, II. 3, 18. राज्याहानि प्रकृतयः पौराणां भेदयोऽपि च। Trivandrum Sanskrit Series no. 51 p. 66.

² आसीनस्त्वेव भरतः पौराजनय जनय।

उवाच सर्वतः प्रे त्य किमायं यजुगासथ॥ R. A. K.—III. 19.

³ शृणुन्तु मे परिषद्: मन्त्रिणः शृणुतुस्थाप। *Ibid.* 24.

⁴ Cf. मन्दौत्तम्योऽस्मि नारायणं प्रति, *Sākuntalā*, Act II. पुरं शुक्लनाम्—*Viratnālodaya*, p. 11. The term for ordinary town or township is धाम e.g. धामपौराश्च भेदयन्ताहुं विद्याश्च वर्णिणः। *Ibid.* The *Artha Śāstra* uses the word नगर and दुर्ग for the capital, and धाम for ordinary town. Pāṇini and Patañjali use नगर and पुर for capital, and धाम for ordinary town. Cf. Pāṇini VII. 3, 14 and *Kāśīka* on that; also VI. 2, 100; Patañjali, on the use of धाम for town. वाक्ये नाम वाहीक्यामः on Pāṇini IV. 2, 104. *Sākuntala* which was the old capital of the Mauryas ceased to be a नगर or capital under Pushyamitra. It is probably for that reason called a धाम, an ordinary town.

It was presided over by a leading citizen generally a merchant or a banker. The Hindu Mayor was called *Sreshthi* or the President. According to the Rāmāyaṇa, the Paura as well as the Jānapada consisted of two sections, the Inner and the Outer bodies. The Inner must have been the executive council which sat permanently. We hear often of the Paura and the Nāgara-Vriddhās, or the Elders of the Paura. On the analogy of other popular institutions of the country we can say that the Paura-Vriddhās constituted a Council of Elders which was probably identical with the Inner body of the Rāmāyaṇa. An exception is made in the Dharma-Sūtras to the general rule of etiquette in the case of a Paura ex-member of the Śūdra caste who is entitled

See also Artha-Sūtra, p. 46 f. नगरे राजवानो. The commentator commenting on the nāgarikas in Vākyayana's Kāma-Sūtra (Bk. II, ch. 5) says:

नागरिका इति पात्रलिपुक्रिया ।

On *Dvega* as equivalent of *Pāra* cf. Sarasvati—संस्कृतमयं राजा दुर्गं जनपदे तथा, Viramitrodaya, p. 423. नगर in Aśoka's inscriptions means a provincial capital as well. Maurya, vii, 29 divides the kingdom into दुर्ग and राज्यः.

ततो दुर्ग च राज्यं च सोकन्त सचराचरम् ।

For दुर्ग and पुर as capital, see Maurya VII, 70 :

जन्वदुर्गं महीदुर्गमधुर्गं वास्तेषेव वा ।

नदुर्गं गिरिदुर्गं वा समाधित्य वसेत्पुरम् ॥

वासेष्वते जनः सदौ राज्यं पुरस्वरं तथा ।

ज्ञान्यन्तरश्च वाक्षर्ण पौरजानपदो जनः ॥ (A.K.)

The whole nation in the Rāshtras, as well as in the best of capitals praises him, likewise the Paura-Jānapada body—both the Inner and the Outer—praise him. It should be noticed that the Paura-Jānapada is taken as distinct from the people in the realm and the capital. The two bodies Inner and Outer are mentioned in the Mahābhāskṛta also. See below ch. on taxation. For jana in the collective sense, see its use in Aśoka's inscr. Pillar series VII. जनं धैमयुतं—the body of the men in the Dharma Service (Department).

to special respect even from a Brahmin. This shows that the Paura had a real popular basis representing even the lowest interest.

§254. The Paura had a Registrar and a document given by him was regarded as a superior kind of evidence.¹ The Registrar's document was the chief of the *laukika lekhya*s or popular documents as opposed to *rājakiya* or government documents. This shows that Paura was not a body appointed by the king.

The non-political functions of the Paura which are mentioned in the law books are these :

(a) Administration of Estates: They were authorised by the king to administer, along with government officers, property left by a deceased person² (*Vasishtha XVI. 20*).

1 *Gautama Dharmasūtra* (*Sāstra*) VI. 9.11.

A Brahmin who ordinarily is never expected to do any honour to a Sūdra has to get up when a Sūdra who is an ex-member of the Paura came though he be below eighty. Further, Sūtra 15 lays down an exception with regard to etiquette between Pauras. Even if the difference in age were of two years fellow-Pauras were to treat each other as if born on the same day (15-15).

कृत्विक्त्रिषुरपितृव्यमातुलानां तु यदीयसां प्रत्युत्थानं नाभिवाप्तः ॥ ६ ॥

तथाम्यः पूर्वः पौरोऽतिकावरः गृहोऽव्यपत्यस्मेन ॥ १० ॥

पूर्वसोऽन्यार्थः शूद्रे च ॥ ११ ॥

नाम चास्य वज्रेत् ॥ १२ ॥

भो भवन्निति वस्यः समानेऽहनि वातः ॥ १४ ॥

दण्डवर्षुदः पौरः ॥ १५ ॥

2 *Vasishtha*, edition by Fasihur, p. 84.

विश्वक नाम लिखितं पुराणैः पौरसेष्वके ।

Also V i s h . q . u . S . VII. 8, 12, the survival in Bengal family title *Putra-Kāyastha*.

3 *Vasishtha Dharmasūtra* (*Sāstra*) XVI. 19-20.

प्रहीयाद्व्याप्ति राजामीनि भवन्ति ॥१६॥

ततोऽन्यथा राजा मन्त्रिभिः सह नागर्षिष्य काप्योऽसि कुप्यान्ते ॥१७॥

तथानाथदरिद्रादाहां संस्कारो वज्रक्रिया । Prinsep, *Vrastivaidya*, p. 425.

वास्तव्यं भास्मद्वा वर्येयुराच्चहातप्राप्यवात् देवद्व्याप्त । Elders of the

township should increase property of minors till they attain capacity-at-law. They should do the same with regard to the property of *gandhikas*—Archa *Sāstra*, p. 48.

(b) Works which contributed to the material strength of the citizens (called *Paushṭikā*¹ works) were done by them, and likewise,

(c) Works which ensured the peace of the city (*sāntikā*), i.e., policing the town. These two classes of work are qualified as being either 'ordinary', 'extra-ordinary', or 'discretionary'.

(d) Judicial work,² which must have been limited to the matter of municipal administration. Criminal authority proper, i.e., in cases of the *Sāhasra*³ (Violence) class, is expressly excepted from the jurisdiction of the Paura Court. According to an authority quoted by Mitra Miśra, probably Bhṛigu, as well as others, the Paura Court was an institution recognised by the king.

(e) Charge of sacred and public places. The Paura, like any township, looked after temples and other sacred places of the Capital. They did repairs to those buildings. The buildings named are *sabhā*, *prāpā* (place for distribution of water), *tatāka* (public baths), *ārāma* (rest-houses), and *devagriha* (temples).⁴

1 निष्ठं नेमित्तिः काम्यं शान्तिः पौष्टिकं तथा ।
पौराणो कर्म कृप्युः स्वे संविधे निष्ठयं तथा ॥

—Bṛihaspatti in the *Vīramitrodaya*, p. 424.

चाटचौरभये वाद्याः स्वेसाधारणाः स्मृताः ।
सत्रोपसमनं कार्यं सैवेचे केन केनचित् ॥ *Ibid.*

2 See last note. संविधे निष्ठयं तथा ।

Also प्रामपौदगवाचे शवसातुर्विशब्द वर्गिशाः ।
कुलानि कुलिकाचेच निषुका दृश्यत्सत्त्वा ॥

—*Vīramitrodaya*, p. 11.

3 साहमन्यायवाङ्मनि कुरुः काम्यांशि ते नशाम् ।
—Bṛihaspatti in the *Vīramitrodaya*, p. 40.

4 भग्नकार्यमपि संभूप काम्यमित्युक्तं तेवेक—
सभाप्रवादेवगृहतटाकारामसंस्कृतिः ॥

—Bṛihaspatti in the *Vīramitrodaya*, p. 425.

Ārāma meant both a 'rest-house' and a 'park-garden.'

§256. I propose to identify the description of the municipal government noticed by Megasthenes at Pātaliputra, with the Paura organisation of Hindu India. Strabo,¹ after giving the description of Pātaliputra describes its administration. The most important point to mark in that is the phrase 'the City Magistrates' which in the mouth of a Greek will signify popular officers and not officers appointed by the king. The royal officer, Governor of the City, the 'Nagaraka', as described in the Artha-Śāstra was distinct. These 'city magistrates' had six boards of five members each who looked after

- (a) industrial matters of the city,
- (b) foreigners in the city on whose death they administered their properties (forwarded them to their relatives;
- (c) registration of births and deaths in the city,
- (d) trade and commerce and manufactures of the city and collection of municipal duty on the sale of articles. "Such are the functions which these bodies separately discharged. In their collective capacity they have charge both of their special departments and also of matters affecting the general interests, as the keeping of public buildings in "repairs, regulation of prices, the care of markets, harbours "and temples."

1. *Strabo*, Bk. XV. 36 (4-10). Compare the "magistrates of self-governed cities" as opposed to royal officers in *Ariana*, XII.

2. A scholar who does not take so much notice of Hindu authorities as he draws on analogies and comparisons has misunderstood this Paura jurisdiction of the Maurya capital as a consular department borrowed from Persia.

It should be noticed that the Paura administration existed in co-operation with the ministry, according to Varroclita (XVI. 26).

§257. The 'city magistrates' of Strabo are the *Paura-mukhyas* or the *Paura-vriddhas*. The boards of five and the full board of the thirty disclose the same arrangement as the quorums of three, five, ten, twenty and upwards in the Parishads of Law, the Buddhist *Sangha*, and the *pañchaka*, *daśaka* and *vimśaka sanghas* of Patañjali.¹ Brihaspati also enjoins committees of five in corporate associations.² In the Buddhist *Sangha* certain matters could be discussed by small quorums. But matters of greater importance could be discussed and decided by quorums of twenty and upwards only.³ In the description of the Paura of Pātaliputra we see that the council decides matters of general interest by the bigger quorum. This collective council of the 'city magistrates' corresponds to what the Rāmāyaṇa calls the Inner Body of the Paura. The Outer, the general body, must have been composed of a fairly large number, when the Inner alone had thirty members.

§258. *Grāma* or Township is called a *vargin* as seen above. *Varga* means an assembly or quorum. In that sense

Varga Pāṇini also uses it (V. 1. 60). [See Kāśikā on it :

पठ्चको वर्गः दग्धको वर्गः]. Other corporate associations are called *Vargins* (those who worked by the *Varga* or assembly system). In a law text (Bhṛigu) quoted by Mitra Miśra (*Viramitrodaya* p. 11) *Paura* and *grāma* as well as *gaya* are called *vargins* [Cf. Kātyāyana quoted by Nilakanṭha :

1. Patañjali on Pāṇini V. I. 28 and 59.

2. दूषि वयः पञ्च या काल्याः समूहहितादिनः ।
कर्तव्य वयन् तेषां यामङ्गे विग्रहादिभिः ॥

— *Viramitrodaya*, p. 127.

3. *Mahāvagga*, IX. 4. 1. एव्य संघाः । चतुर्वर्षो भिक्षुसंघो एव्यवर्षो भिक्षुसंघो
इत्यवर्षो भिक्षुसंघो वीततिवर्षो भिक्षुसंघो व्यतिरेकवीतिवर्षो भिक्षुसंघो । See also
IX. 2. 5. 10.

लिह्निनः अे गिप्ताश्च वणिजातास्तथापरे ।

समूहस्थाश्च ये चान्ये वर्गास्तानप्रवीद्धं गुः ॥]

The vargas of Vāsudeva and Akrūra are mentioned in the Mahābhāshya, IV, 2, 2. Varga in the corporate sense is employed by Gautama in his Dharma Sāstra, Chapter XI, Sūtras 20—21:

देशजातिकुलधर्माश्चासायैरविस्ताः प्रमाणम् ।

कल्याक-वणिक-पशुपाल-कुर्सीदि-कारवः स्वे च्यै चर्वे ॥

"The laws of the cultivators, merchants, cattle-breeders, bankers and artizans should be authority in their own "corporations." It should be noted that cultivators had their own unions in the days of Gautama.

§ 259. The Pānara, according to the Arthā-Sāstra (p. 89), had gold coins minted at the royal mint.

Nāigamā and its connection with Pānara. This might have been a constitutional function as exercising check on the royal minting of improper coins or it might have been a purely economic function. Very likely it was the latter.

The Pura or capital had the Association of the City Merchants which was called the Nāigamā.¹ This name was exclusively employed to the Guild of the City Merchants. It is wrong to take it, as it has been done up to this time, as a general term for Guild Merchants.

1. Up to recent decades the custom of getting coins coined by merchants was current in this country.

2. नेगमः पौरस्थितः, Mīmāṃsā, Āśvamedhikā, p. 129; also काराराहि कस्यजितानि विगमवग्नितो द्वयनानि Pradyo-Pūrṇāśva-Yuddhāśva quoted by Śāṅkha Rāshtri, Aethā-Sāstra, p. 46 L. n. The lawgiver put sulphur in the list of weapons, bolts, &c. &c.

पापद-नेगम एव विष-पौर-दात गणार्दणः, Nāigam quoted in Vā., p. 187;

अे विष-नेगम पापद-गणानामत्यन्य विदिः, Tālbarekhya, *Ibid.*, p. 179.

Pānara, from mānī, i.e. Buddhist and Jain religious associations, later pop. and sangha.

The general term is Śrenī as well as Pūga, the difference between the two being not very clear.¹ Now it appears that originally the Naigama of the capital was the mother of the Paura Association. The Paura grew out or around the Naigama (§ 261). In the Jātakas and Pali Canon Naigama (Niegama) stands for Paura.² Modern translators have translated it by 'town'. It really refers to 'the town' or Capital. Hindu commentators on law books equate Naigama with Paura.³ In the Pali books Naigama comes with Janapada as in Sanskrit books Paura comes with Janapada. The connection between the City guild of merchants and the City Corporation was so intimate that both came to be regarded as identical. This is the reason why the mercantile interest is predominant in the Paurs.⁴ The Rāmāyaṇa mentions the Naigā in a always with the Paura and treats them as connected though distinct.⁵ The Naigama had its assembly hall and office—sabha, where it held its meetings as the Paura-Jāṇapadas held theirs in their sabhas and on their squares.⁶ We find a donor, a nobleman, recording at the Naigama-Sabha his investments with certain guilds, śrenis, of the town Govardhana, the interest to go to certain charities in perpetuity. M. Senart translates the passage in question thus—"all this has been proclaimed (and) registered at

1. Chakravartins were combined as Pratis. See Patanjali on Pāṇini V. 2. 21.

2. Jātaka, Vol. I p. 149. सर्वे नेगमानपदे; Kāśodha Sutta, Dīghanikāya, pāta 12; चेताम् च एव जानपदं च ते भवति राजा चामन्तपदः।

3. Chāṇḍogya, VII pp. 177, 180 नैगमा: पौरा: नैगम: पौरम्भुः;

4. Cf. Śāṅkha who is always a rich merchant. See below on the composition of the Paurs.

5. Bhāṣya, V. 8. 192, 16.

6. श्रेणीः समुदितान् हन्तुः पौराः पारदुषतोस्तदा ।

"the town's hall, at the record office, according to custom".¹ Naigama thus was connected with, and probably over, the Srenis or guilds of the City.

§ 260. The Paura being so pronouncedly mercantile, their getting coins minted at the royal mint we can take as an economic measure. The 'N e g a m a c o i n s' which are interpreted as coins struck by guilds, are, I think, to be interpreted as coins struck at the capital by the state for the association of the City Merchants or the Paura.² And the coins bearing the name of chief towns, e. g., Ujeniya,³ can be thus explained as being Paura coins.⁴

§ 261. The literal significance of N i g a m a, from which Naigama is derived, is in accordance with Panini, III. 3. 119, 'the place (or house) whereto people resort.' It would have been the meeting-place or the bourse in the Capital where merchants and tradesmen in the Capital met. The body of the people associated with the N i g a m a, the bourse or the guildhall, were called N a i g a m a.

¹ Nasik cave inscription, E. J., VIII, 92. Text:—

"गोकर्ण-वायवाद अंगित कोलीकनिकारे २००० शुद्ध पदिकात...एत च सर्व खालित निगम समाप्त निकात च फलकवारे चरित्रतोति।" *Charitra* was recorded in books, See A.S., II, 25, p. 62. *Charitra* may mean "as *Charitra* was recorded"; *Sevita* according to law books would mean "attested". The transaction was "attested" at the Nigama Salika, i.e., by registration. Hindu method of attestation included both "witnessing" and "bearing".

² Cf. *Artha-Shstra*, p. 89, सौवर्णिकः पौरसाम्पदानां स्वयम्भवं मापेशतिभिः कारयेत् ।

³ Cunningham, A. & R., Vol XIV, p. 148.

⁴ The *Dajaka* coin bearing the word नेगम (Cunningham, *Coin of Ancient India*, p. 64, pl. III 3) would signify that the name of the capital was *Dajaka*. See also the Eran coin (A. S. R., Vol. XIV, p. 148; C. A. J., pp. 99-102).

CHAPTER XXVIII

Political Functions

of

The Jānapada and the Paura

^{Coinage and Jānapada.} § 262. The Jānapada appears to have been concerned with matters mainly constitutional and political. All the references to their work are to such business, with one or two exceptions, e. g., that they got gold coins minted by the royal mint-master.¹ This seems to have been a business of economic nature. Apparently they had to judge as to the number of coins necessary in the country for the purposes of exchange, and probably they exercised some sort of supervision as to weight and purity of the coins, as debasement of coinage by government is found recorded once or twice as a matter of public complaint.

^{Constitutional business which the Paura-Jānapada were supposed to do.} § 263. In all constitutional matters we find the Paura always appearing with Jānapada. The Paura had thus a double character, as a local self-administration of the capital and a constitutional assembly. The latter function they sometimes discharged, as we shall see, by themselves, especially in provincial capitals. Matters of importance were discussed and decided in a joint parliament of the two bodies, the Jānapada and the Paura. Their unity then is so complete that the bodies are regarded as one and referred to as one in the singular. The unity was effected owing to the fact that Jānapada had its meeting place and office at the capital itself.²

¹ *Ardha Śāstra*, II, 14 i 32.

² See reference in the *Bṛihaddharma* discussed below § 220, and other references indicating their locality at capital.

§ 264. Let us take examples of the business they used to transact. The Pauras and the Jānapadas meet together along with Brahmīns and other leaders of the nation to resolve upon the appointment of a Yuvarāja or king-assistant.¹ They after their deliberations ask the king to consecrate the prince whom, they say, "we want."²

1. *Rāmāyaṇa, Ayodhyā Kāṇḍa*, II. 19-22.

वाक्यादा जनसुख्यात्र पौरजानपदे: सह ।
समेत्य मन्त्रविल्ला तु समतांगत्वद्वयः ॥
क्षुब्धं मनसा जात्वा इदं दशरथं उपलः ।

...
स रामं युवराजानमभिविल्लव्य पापित ॥
इच्छामो हि महाबाहुं रक्षीरं महाकलम् ।

2. *Ibid.* 26-51.

ते तमूखुमंडात्मानं पौरजानपदे: सह ।
यहाँ तृष्ण कल्याणां गुणाः पुरस्य सम्भिते ।
...
इत्याकुन्भ्योऽपि सर्वेन्भ्यो शतिरिको विशापते ।
बभूव भरताधरः ।

तदा भवति संशासं ग्रंथार्थं नगरस्य च ।
गत्वा क्षौभिग्रिसहितो नाविजित्य निवर्तते ॥
पौरान्स्वदत्तविभिन्नत्यं कुशलं परिषृद्धते ।

उत्सरेषु च सर्वेषु पितेष परितुष्यति ।
प्रजापालगत्वज्ञो न रागोपहतेच्छिद्यः ।
प्रायासते जनः सर्वो राष्ट्रे पुरवे तथा ।
याम्यन्तरश्च वाक्यात् पौरजानपदो जनः ॥ (Kamb.).

For *Jana* in the collective sense of a body, compare Asoka's जन धम्मयुतं (Pillar series VII).

The age of the present Rāmāyaṇa should be studied in Jacobi's critical paper on Rāmāyaṇa (*Das Rāmāyaṇa*). It seems that the original edition was composed about 500 B. C. and the revision took place circa 200 B. C. (JBORS, IV, 264).

The king is somewhat surprised and asks : "As you desire
 "the Rāghava prince to become protector, a doubt has arisen
 "in my mind which please remove. O you
They resolve on
Nomination
of the Crown
Prince
 "rulers (Rājānāb, 'kings'), although I am
 "ruling this country in accordance with law,
 "yet how is it, you gentlemen want to see my son appointed as
 "king-assistant, with high powers?" The spokesmen with
 the members of the Paura-Jānapada give their
 reasons. They say that Rāma was the best of the Ikshvākus
 on merit ; that he was born before Bharata ; that he was
 brave ; that he always enquired after the well-being of the
 Pauras ; that he took a leading part in the festivities ; that
 he knew the principles of government, etc. ; that the country
 desired him as its lord ; and in fine, that not only the
 people of the kingdom and the capital, but also the Paura-
 Jānapada, both their Inner and Outer bodies, admire the
 Prince. The king is satisfied with the proposal that they
 desired to have his eldest son in the office of the Yuvarāja.
 When the king promises that the desire would be carried out,
 his reply is acclaimed.¹ And then he makes a speech by
 which he gives directions to carry out the resolution. This
 being done, "the Pauras who had advised

1. *Ibid.*, Canto III., verses 2-6.

अहोऽस्मि परमपीतः प्रभावचातुलो मम !
 यन्मे ज्येष्ठ प्रियं पुत्रं यौवराज्यस्थानकल्पतः ॥
 ...
 यौवराज्यस्थाय समस्य सर्वं देवोपकल्पताम् ।
 राजस्तुपरसे वासने उत्तरोदो महामन्तुः ॥
 गुरुस्तस्मिन्प्रगान्ते च उत्तरो भराविषः ॥

"the king, departed being greatly satisfied."¹ Here it is evident that the expression 'Pauras' stands for both the Pauras and the Jānapadas.

§265. The Paura-Jānapada as one body again wait to take part in the Abhisheka (consecration)

They take part in
Abhisheka
as People's
Representatives.
They can
prevent
Succession ceremony.² Although the whole body was taken to be present, only the Chiefs or 'Presidents' of the sections were in fact present in person.³ We find only the Vridhdhas of the whole of Pāñchāla country taking part in the ceremony at Kānyakubja, as Dharma-Pāla's copper-plate records.⁴ It is to the ladies of the Chiefs of the Srenis that the king offers salutation after the coronation ceremony.⁵

In other royal ceremonies also, the Aldermen of the Paura, Paura-Vridhdhas, take part.⁶

Likewise the Paura-Jānapadas could interfere with succession and prevent an undesirable prince from coming to the throne.⁷

1. *Ibid.*, verse 40.

ते चापि पौरा नृपतेर्वस्तदनुत्ता तदा साम्राज्येष्टमायुः ।
वेरन्द्रमामन्द्रा गृहाश्च गत्वा देवान्समानं च रमिष्ठाः ॥

Ibid., IV, 1.

गतेष्वय नृपो भूयः पौरेषु सह अन्तिभिः ।
मन्तुयित्वा ततत्वके निरचयतः स निरचयम् ॥

2. *Ibid.*, Canto XIV, verse 52.

उपतिष्ठति रामस्व समरमनिषेदनम् ।
पौरवानप्रदत्ताविलेगमत्तु कुतान्तिः ॥

3. *Ibid.*, verse 40.

पौरवानपद्धत्तुः द्वाः नेगमात्त गम्यः सह ।

4. *EZ*, IV., p. 218.

5. *T. M. B.*, 114.

6. *Ibid.*, p. 417. (In *Surasukta*: ततो चोर्चास्तपानं गौरेषु च द्वारयः ।)

7. *M. B.*, II, Ch. 195, 22-23.

THE JANAPADA AND THE PAURA

§ 266. The revolution enacted in the *Mṛīchchhakatika* throws light on another aspect of the constitutional power of the Paura-Janapada. The reigning king is deposed because of bad administration of law, of which the president of the commercial union had been a victim.¹ The brother of the deposed king who 'established confidence' among the Pauras² obtained sovereignty. The messenger comes to the *Janapada-Samavaya*, 'corporate association of the Janapadas' with the news of the revolution,³ who are shortly after addressed as the Pauras and called upon to punish *Sampthānaka*. According to the *Mahāvamsa* the Ceylonese chronicle, the Paura in India could depose and banish the king for illegal acts, and they, mindful of the good of all, could choose another in his place outside the dynasty, by deciding upon it in their meeting.⁴ Here again the Pauras apparently stand for both the Pauras and Jānapadas. In the *Dasa-kumāra-Charita*⁵ the Pauras and the Jānapadas are said to be friendly to the brothers of the king, it is therefore feared by the speaker that they are bound to succeed the king if the latter dies.

1. See 'Trial of Charlotte', translated in C. W. N., xxv, p. ii.

यात्रवाह्यकिन्द्रियस्य व्या मात्रमदत्त्वं तत्पः । अ॒ IX (स्त्राया)

2. पौराण समाचार्य ।

3. *Mṛīchchhakatika*, Act X. See also पौराः वासदेष्व । कि विमित वाक्यो जीवानीष्टह । which shows that the Pauras were present at the place where Chārudatta and Venāgāsena were standing and where the *Janapadavivaha* was.

4. Cf. *Mahāvamsa*, IV, 5-6.

5. Chapter III.

अनुजाः दुनः अतिवह्यः लैरपि चटन्ते पौराणामप्युः ।

^{Political Discussion in Paura-Jānapada} § 267. There is a sample of discussion in the assemblies of the Paura and the Jānapada given in the Artha-Śāstra. Spies of the king charged to gauge the political views of the Pauras and the Jānapadas about the king, would approach (1) the Tīrthasabbha-Śālā-Samavāya or the Sectional sub-assembly of the Paura in charge of the sacred places and public buildings ; (2) the Puṅgasamavāya or the sub-assembly in charge of trades and manufactures ; and (3) the Janasamavāya or the Popular Assembly, that is, what the Mrīchchhakatikā calls the Jānapada-Samavāya. By approaching these assemblies, sectional or permanent councils, the spies ascertained the prevailing feeling of the Paura and the Jānapada. The spies would broach the subject, for example, in these words :

"We hear that the king is possessed of all the necessary merits. But we do not see those merits, for the man is troubling the Pauras and the Jānapadas (by demands for) army and taxes."¹

In the discussion if the members defend and praise the king, they were reminded of the Hindu theory of the original contract between the King and the People, the very origin and basis of Kingship :

"Well, (is it not so ? that) the Subjects went to Manu son of Vivasvat, when anarchy prevailed and troubled them. They settled his share in taxes—one-sixth of the crops, [and] one-tenth of merchandise, in cash. That

¹ Artha-Śāstra, Bk. I, Ch. XIII 9.

गुरुद्वयप्रविष्टिः इत्तमहामन्यापसपः पौरजानपदानपत्तयेत् ।

मध्यिका इन्द्रियस्थोर्धसभागालपौरजानपदानपत्तयेत् । विवादं कुमुः सर्वगुणासन्पक्षवाच्यं सज्ज
अव्ययतः । न चास्य कविति गुणो दृष्टये वः पौरजानपदान् दयाकरान्यो गीढपतीति ।

For the interpretation of दृष्टदृष्टरन्ते compare दृष्ट in Bk. XIII, Ch. V : 170 (p. 407).

"much is the wage of kings for ensuring prosperity".¹

§ 268. The king according to the Māhā-Bhārata had to invest only that minister with the jurisdiction of mantra or state policy and government (danda), that is, the powers of the Premier (mantri), who has legally earned the confidence of the Paura-Jānapada.² Resolutions on state policy having been discussed by the cabinet of ministers with the king, had to be submitted to the Rāshtra, that is, the Jānapada, for their opinion (lit., to show दक्षयेत्), through the Rāshtriya or the Resolution in State Policy President of the Rāshtra or Jānapada.³ This was necessary especially because grant of extraordinary taxes, as we shall presently see, was in their hands.

§ 269. The tenure of ministers depended, to a considerable extent, on the good-will and confidence of the Paura-Jānapada. The minister Chakrapālita who was the provincial governor of Skanda Gupta in the Western presidency, records in the public inscription that he gained the confidence of the people and the Nāgaras

¹ तत्र येऽनुप्राप्तेषुः तानितरस्ते च प्रतिवेषेत् । मात्स्यवन्धायामिनुताः प्रजा मनुं विश्वसते राजान् चक्रिर् । धान्यपद्ममार्गं पत्तवद्यमार्गं हिंसयं वास्त्रं भागवतं प्रकल्पयामास्तः । तत्र भूता राजानः प्रजानो योगजमन्यहाः तेषो किञ्चिकमद्यक्षरा इरुन्ति । Ibid. (p. 23).

For the interpretation of bhūta cf. its meaning in the Muñishvara (Vijñāneśvara).

² Māhā-Bhārata (Kumbh.), Śānti-Parva, LXXXIII, 45-6.

तस्मै मनवः प्रयोक्तव्यो दगड माधिलक्षता नप ।
पौरवानपद्म वस्तिमन्वितवासं भूमतो गतः ॥

³ Ibid. LXXXV, 11-12.

प्राणानो मन्त्रिवार्द्धं मध्ये मन्त्रं राजोपयासेत् ।
ततः संप्रे परेद्वाप्ते राष्ट्रीयाय च यज्ञेत् ॥

by his rule in a short time and that he 'coaxed and pleased the Paura-vargas' or the association of the Pauras.¹ Finally he prays, "May the Capital prosper and be loyal to the Paura!"²

§ 270. In empires there were presidency capitals. There seems to have been an independent Paura body in such a capital. The Paura alone in such cases are mentioned. There was no separate Jānapada body there and it seems that the latter still sat at the imperial capital representing the whole country. The Pauras were prone to take offence at the Ministry's behaviour. The Pauras alone of Takshashilā, the capital of the North (*Uttarāpatha*) in the time of Aśoka, are related to have become 'hostile'. Prince Kunala was sent by his father, King Aśoka, to pacify them. The Paura coming forward told the prince in their address of welcome : "We are not hostile to Your Highness (the viceroy) "nor are we hostile to King Aśoka, but (we are so to) the 'casually Ministers who have come and "who are rude to us ('insult us')."³

We find from Aśoka's inscriptions that the emperor

1

विश्वमर्मणेन राजाम् योऽस्मिन्कालेन लोकेषु स नागरेषु ।
यो लालपामास च पौरवगांन्...॥

—Janagādh Inscription of 457-8 A. C. Fleet, C. I. L. (ii.), Vol. III, p. 89. The reading of First expirating न् from यद्यपे and कामे is grammatically impossible.

2 *Ibid.*, p. 81. यगरमपि च भूताद् द्विमल्पौरवज्ञम् ।

3 *Dreyfus-Miallier*, p. 407-8.

राजोऽग्रोक्त्योत्तराप्ते तत्त्वगिलानगरं विश्वदन् । अत्या च राजा स्वप्यमेवाभिप्रस्थितः ।
ततोऽमाल्येवरभिहितः । देव कुमारः प्रेष्यते स सनामयिष्यति । अथ राजा कुनालमाल्य
कमयति । कल्स कुनाल गमिष्यति तत्त्वगिलानगरं सनामयिष्यत् । कुनाल उवाच । परं देव
ममिष्यामि यनुपूर्वेण तत्त्वगिलानगराप्तः । अत्या च
तत्त्वगिलापौरा अर्पित्वामि योऽनामि मामसोमी मागसोमी च कृत्वा पूर्वकृत्वे प्रस्तुदत्ता ।
कमयति च—

made an order that the Ministers at Takshashilā were to go out of office every three years, and new ministers to be sent instead.¹ From other provincial capitals the ministers were changed every five years; but an exception was made in the case of the Government at Takshashilā and that at Ujjayini. The same records which mention this, namely, the Kaiṅga inscriptions called 'Special Edicts' by epigraphists, say that the King insisted on the rule of transfers so that the "city-body" (n a g a r a j a n a =Paura) might not be suddenly excited and suddenly put to trouble (N a g a l a - j a n a s a a k u s mā p a l i b o d h e v a a k u s mā p a l i k i l e s e v a u o s i yā t i). This evidently refers to a sudden excitement of the Pauras as in the case of the Takshashilā agitation described in the *Divyāvadāna*.

Unfortunately we are not in possession of the details of these constitutional 'insults' which entitled the Pauras to become hostile and justify their disloyalty. In any case, the Pauras were such keen politicians that they would distinguish disloyalty to the Ministers from loyalty to the Crown.

धन्वा सत्त्विलापोरा रवपाम्बदाद्रिकान् ।

गुणा प्रत्युल्जगामाणु बहुमानयो तुपात्माम् ॥

प्रत्युदम्य कृतान्वलित्वाच । म एवं कृमारस्य विद्वा न राहोऽयोक्ष्यापि तु
हृष्टात्मानोऽमान्या प्रागत्यात्माकामनान् अपन्निः । वाक्यत्वादो भद्रा सम्मानेन तत्त्विला-
प्रत्येकिः ।

1 नगालजनम् अङ्गस्मा पलिकोचे व अङ्गस्मा पलिकिलेव व ना सिधा ति एताये व अङ्गाये
हक्क चेमते पंचतु पंचतु वर्तेदु निश्चामयिमानि ए अङ्गस्मै प्रथं... सत्त्विलाप्तें होत्वा एते अङ्ग
आग्नितु तथा कलति चाप्य मम अङ्गस्मानो यि उलेकिं यि तु इम्मते एताये अङ्गाये निश्चामयिम...
हृष्टिस भेव क्षमा ज्ञो व अतिकामयिति तिमि वसानि हृष्टेव तत्त्विलाप्तें यि अहरा अ... ते महा-
माता निल्विस्तरि ॥— *Dharmashiksha*, *Bhava*, 9.—11.

I have discussed the significance of the inscription in *J. R. G. S.*, Vol. V., (1912) p. 20.

§ 270A. The Paura-Jānapada are repeatedly mentioned in connexion with taxation. Taxes were fixed by common law. But the king often had the necessity and occasion to apply for an extra-ordinary taxation. Such taxes assumed the form of 'prāṇayā', 'out-of-affection gifts', or a forced benevolence-tax, and the like.¹ It is evident that proposals for such taxation were first submitted to the Paura-Jānapadā. According to the Artha-Śāstra the king had "to beg of the Paura-Jānapadā" these taxes.² We have already noticed the discussion of grievance in the Paura sub-assemblies and the Jānapada sub-assembly about the oppression from the king's taxes. A ruler of a subjugated country, according to Kautilya, ran the risk of causing wrath of the Paura-Jānapadā, and his consequent fall, by raising money and army to be supplied to his suzerain.³

Disaffection might follow a Regent's threat to realize a war-tax. Kautilya's agents, says the Artha-Śāstra, taking service under the Regent, while the enemy king was out with his army in the field, would secretly tell the Paura-Jānapadas, as friends, that the Regent had ordered the government to demand taxes the moment the king returned. And when the Pauras held a general meeting to give their votes on the subject the leaders were to be done away with at night secretly, and the rumour circulated by the agents "this is done because they were

¹ Jayawat, *Zed. Ant.* 1918, p. 50.

² Artha-Śāstra, Bk. V. ch. 2; 80.

पूर्ण प्रेषणे राजा पौस्त्रानपदान् निचेत् ।

³ Zed. Bk. XIII, ch. 5; 178.

कोशदग्धदानमवल्याद्य यदुपकृत्यांशः पौस्त्रानपदान्कोपयेत् ।

कुपित्स्वीरन् बात्येत् प्रकृतिनिलयक्तुमपनयेत् ।

opposing the Regent's proposal.¹ This was expected to cause dissension and weakness in the enemy country.

Rudradāman, as he says in his inscription, proposed to his ministers the restoration of the great water works of the Mauryas, the Sudarśana lake, which proposal was rejected by his Council of Ministers. Thereupon Rudradāman did the repairs from 'his own private purse'. In doing so, he says that he did not trouble the "Paura-Jānapada jana or body" with a demand for benevolences for the purpose.² Just before, he has already said that he realized taxes only so much as was rightfully allowed (by Hindu Law).³

The Sudarśana lake was a huge irrigation work. The capital being situated on a hill, the people who were most benefited by it were the Janapada people. It would be probably inexplicable why the king should have troubled the Pauras unless we accepted that the Paurā-Jānapada together had to sanction the demand.

§ 271. A sample of an address from the

¹ *Ibid.*, Bk. XII, Ch. 2: 103.

दूर्गेषु चास्य शून्यपालासन्नास्तशिवा: पौरजानयेषु मेरीनिमितमापेदयेषु: । शून्य-
पालेनोक्ता योधाऽप्रविक्षिप्तशून्याऽप्तं हृष्टदामतो राजा जीवन्नामभिन्नति, न वा प्रसङ्ग वित्त-
माज्यधर्ममित्रांब्दं इति इति । बहुलोभूते तीव्राः पौराजित्यास्वाहासयेषु: मुलवैद्याभिहन्म्युः पौर-
कियमते ये शून्यपालस्य न सुश्रुतयन्ते इति । शून्यपालस्यानेषु च समोक्षितानि शशवित्तशून्यमान्तु-
त्स्येषु: । तत्स्यश्रिवा: शून्यपालो धारयति विलोक्यति च इत्योवेषेषु: ।

In the above text बहुलीभूते should be compared with संकटुत् in Jātaka, II, 45, and संचुलेहि in the Majjhima Nikāya—Gopaka Moggallīna Sutta where संकटुत् denotes holding a meeting to decide a matter by the vote of majority.

² *Epigraphia Indica*, Vol VIII, p. 44.

अपीडितिवा कर्तविद्युप्राप्यकितिविभिः पौरजानयेषु जने शून्यपालोगा (३) महता धर्मोपेन
अनुत्तिमहता च कामेन ... सेतु ... कामित्य ... कर्तविद्युप्राप्य कितिविभिः प्रयाक्षातारंभं ॥०॥

³ पौराजन्प्राप्तं विश्वलक्षणमाग्मः—I, 14.

throne begging extra taxes from the
 Royal Speech
 to the Paura-
 Jānapada

Paura-Jānapada is given in the Mahā-Bhārata. I quoted the speech in 1912 but its constitutional character could not be realized

before Khāravela's inscription disclosed the corporate Paura and Jānapada. The passage just before that speech is most important, for it shows the methods to which the Crown resorted, to obtain the grants from the Paura-Jānapada. The method of securing a majority in the assembly of the Jānapada is given, and royal dishonesty in defeating the Jānapada is divulged. The very method, at the same time, proves the legal power and authority of the Paura-Jānapada.¹

"To provide for a future distress, kings" [according to our Mahā-Bhārata authority] "raise and keep by funds. "All the Paura-Jānapadas (i. e., all the members) those in session (samsrita), as well as those taking ease "(upasrita), i.e., every one of them should be shown (royal) "sympathy, even those who are not rich. Dissension should be "created in the Outer (Bāhyā) body of theirs and then the "Middle body to be well (or comfortably) won over (hribed, "entertained"). The king thus acting, the People will not be "excited and disaffected whether they feel (the burden) easy "or heavy. Then, before money demand is made, the king going "to them and addressing by a speech should point out to the

1. Śānti-Purāna Ch. LXXXVII, 23—25; Kumbakonam).

आपदां च विक्षयान् जानो हि विक्षिप्ते ।
 राष्ट्रस्य कोशभूत सर्वात्मकोशो वेष्मगतस्तथा ॥
 वैरस्त्रानपदात्सर्वान्संवितोपाप्रितोस्ततः ।
 वधाशक्त नुहमेत सर्वान्स्वरूपमानपि ॥
 वाहूं जने भेदधित्वा भोलयो मध्यमः स्वस् ।
 पूर्व नास्त्र प्रकृत्यन्ति जनाः सुखितदुःखितः ॥

"Rāshtra (Jānapada) the danger to his country (e.g.) as follows :¹

"Here a danger has arisen. A large enemy army ! They forebode our end just as the prospect of coming on fruit "to the bamboo". My enemies with the help of *dāsyus* ("foreign barbarians")² want to harm the kingdom,—an attempt which, of course, will prove to be their self-destruc-

¹ *Ibid.*, 20—24.

प्राणेव तु चनादानमनुभाष्य उतः पुनः ।
 सन्निपत्त्वं स्वविषये भवेऽप्यै प्रदर्शयेत् ॥ २६
 इयमापत्समुत्पदा परचक्षभवेत् महत् ।
 अपि चान्ताय कल्पन्ते वेशोऽस्मि फलागमाः ॥ २७
 अथयो मे समुत्पाय बहुभिंश्चुभिः सह ।
 इवमात्मवधायेव राष्ट्रमिच्छन्ति वायितुम् ॥ २८
 अस्यामापदि योरायां संप्राप्ते दास्ये भवेत् ।
 परिचालाय भवतः प्रार्थयिष्ये चनानि च ॥ २९
 प्रतिदास्ये च भवतां सर्वं चाहै भवत्तये ।
 नास्यः प्रतिदास्यन्ति यद्देश्युर्वलादितः ॥ ३०
 कल्पत्रमादितः कृत्वा सर्वं यो विमोदिति ।
 शरीरपुरुषदारापंमायसम्बन्ध दृष्ट्यते ॥ ३१
 नन्दामिं चः प्रभातोऽयं पुत्राशारमिक वोदये ।
 यथामात्रयुपम्भामि राष्ट्रस्वार्पीदया च च ॥ ३२
 चापत्स्वेव निरोहत्य भवदिः सगतेरिह ।
 न चः प्रियतरं कार्यं धनं कर्त्त्वाच्चिदापदि ॥ ३३
 इति चाचा मध्यरया अस्याया योष्यारया ।
 स्वरमीनन्यवस्तुत्योगमाधाय कालवित् ॥ ३४

² The prospect is created by the owner of the bamboo clump in our villages as it means the drying up of the whole stock. The bamboo 'fruit' is in appearance like paddy.

³ *Dasyu* is a technical term both in *Musa* (c. 45) and the (*Mahā-Bhāṣya*, *Sāni P*, LXV, 13-17) denoting foreign tribes.

"tion. In this serious difficulty and in the nearness of this "grim danger, I beg of you money, gentlemen, for your safety. "When the crisis is over I will repay, gentlemen, in full. The "enemies will not return what they, if they can, carry away by "force from here. From family down to every thing you possess "might be destroyed by them. Money is desired only for the "sake of person, children and wife. I delight in your "prosperity as in the prosperity of my sons. I shall receive "what you can spare, without causing pain to the realm and to "you. In crises, the honourable assembly (भवन्द्रिः संगतैः) "should bear the burden. You should not value money very "much in a crisis."

"With such sweet, bland speeches making salutations "and showing courtesy (s o p n c h a r o), kings presented their "money demands" (dhanādāna).

Every Paura and every Jānapada (that is, every member) was to be humoured by personal attention of the king before the time for the speech and demand arrived.¹ We are already familiar with the Outer body of the Paura-Jānapadas. In the Rāmāyaṇa, as we have seen, the same term occurs. But what is meant by the Middle body ? They here stand for 'the Inner body'. They were to be "used" and "given wages" for their dishonourable conduct. They were won over to favour the king's proposal.

It should be noted that the language addressed to the Paura-Jānapada is very polite ; the pronoun is, b h a v a t , 'your honourable self', b h a v u d b h i b s a n g a t a i b 'your honourable Assembly'.²

¹ Ibid. 26.

² That voting prevailed in the Jānapada and Paura can be gathered from the procedure of contemporary popular institutions which we have already noticed. It is implied here in our text by the directions about creating breach in the Outer body and about winning over the Middle body.

**Paura-Jānapada
and Anugrahās
or Privileges**

§272. The Paura-Jānapada demanded and obtained anugrahās or 'privileges'. Kharavela in his inscription says that he granted numerous anugrahās in a particular year to the Paura and to the Jānapada. According to Kautilya the Paura-Jānapada (leaders) of an enemy country should be advised by secret agents 'to demand anugrahās from the king' when there be famine, thefts, and raids by the Atavis (buffers of wild tribes). This is to be read along with Yājñavalkya II, 36¹ which enjoins that the king must pay "to the Jānapada" (in the singular) compensation for loss caused by thieves (see also § 281). The Paura-Jānapada should couple their demand, according to Kautilya, with the threat of migration to the enemy's country in case the demand was not allowed.²

§273. That the demands for anugrahās were mostly of economic character, is shown by the direction of Kautilya :³ that only those anugrahās and parihāras (fiscal concessions) should be granted which would lead to the strength of the Exchequer and those which weaken it were to be avoided for 'with a small treasury the king oppresses the Paura-Jānapadas.'

1. Yājñavalkya, II, 36.

देवं चौरं दृश्यं राजा नामपदाम् तु ।

एवद्विं समाप्तोति किलिव्रय यस्य तस्य ततः ॥

This verse of Yājñavalkya corresponds to Manu, VIII, 40, see Maitrīśī's explanation.

C. प्रलग्नाहृतं मरणकस्तु यन् चौरेऽहर्तं यदि ।
स्वकोशाच्चादि देवं स्पायश्चास्म महीमृता ॥

—Dasiprakāra in the Maitrīśī.

2. Artha Śāstra, BK. XIII, Ch. I, 171. (p. 204).

दुभित्तस्तनाट्युपयातेषु च पौरं राजानपदानुस्ताहयन्तः सर्विग्यो च युः राजानमनुपर्वे याचामहे निरुपहाः पश्य गच्छाम इति ।

3. Artha Śāstra, BK. II, Chapter I, 19 (p. 47).

एनुपादपरिहारी चैव्यः कोशवृद्धिकरी दशात् । कोशोपयातिकी वज्रेण । चल्पकोशो द्वि राजा पौरस्तानपदानेव वसते ।

He recommends *pauriḥāra* in famines, and counts the erection of irrigation works as a case where *anugraha* ought to be granted.¹ Aśoka in his Pillar Proclamations says that the Rājikas or ruling ministers, made independent by him, were to make *anugrahas* to the Jānapadi body (§318). Rudradāman calls his restoration of the irrigation lake,—Sudarśana—an *anugraha* in favour of the Paura-Jānapadas.²

§274. The Buddhist books similarly testify to the constitutional practice of the king's approaching the Jānapada and the Naigama or Paura for a 'fresh tax' when he intended to undertake a big sacrifice. The King asks permission of Naigama-Jānapada to undertake long sacrifice. The royal speech on that occasion is characteristically polite. The form of demand was this:

"I intend to offer a great sacrifice. Let the gentlemen ('Venerable Ones,' Rhys Davids) give their sanction 'to what will be to me for weal and welfare.'³

If the Paura-Jānapada bodies gave their *anumati* ('sanction') the king was to perform the sacrifice and the country had to pay a tax for that.

1. *Ibid.*—

निवेदयत्तमकालं यथागतहृ वा परिहारं इतात् । निहृतपरिहारात् फिलेवानुगृहीयात् । आकर कमान्त्रदण्डहस्तिं भनुजवस्थि रूपवप्रवाराम्बारिष्वलपथपथपत्तनानि च निवेदयेत् । महोदक्ष माहायोदक्षं वा सेतुं वस्त्रयेत् । अन्येवो वा वस्त्रात् भूमिमाणं दूजोपकरणानुपर्ह कुर्यात् ।

2. *Eg. Ind. Vol. VIII. p. 45.*

तुनःसेतुबन्धवराम्बाद हाहाभूताद् प्रजाद् इहाचिह्ने पौरजानपदजनानुधरार्थं पापि देव एते.

3. Rhys Davids, *Dīja Niśīya*.—*Kūṭadanta Sutta* § 11. *Dialogues of the Buddha*, Vol. II, p. 175.

4. *Dīja Niśīya*.—*Kūṭadanta Sutta* § 12.

इच्छामहं भो महायज्ञे विजितुं अनुजानन्तु मे भोग्यो व मम अस्म दीपरसं हिताय दद्यामाति ।

§ 275. Thus the Paura-Janapada were approached and begged by the king to grant extra-ordinary taxes; and the Paura-Janapada demanded and obtained anugrahas or economic privileges from the king. It is not certain but it is very likely that in raising his large armies the king utilised the machinery of the Paura-Janapada. Two references in the *Artha-Śāstra*, noticed above, where taxes are coupled with the dāṇḍa (army) or raising of army, suggest this possibility.

§ 276. That the Paura-Janapada had not business of merely occasional or adventitious nature, is proved by the fact that the *Arthaśāstra* marks out one period in the king's daily time-table to be devoted to the business of the Paura-Janapadas.¹ Daily business of Paura-Janapada with the King

Daily, therefore, matters went up from them to the king. These must have been of an economic and financial nature, and if they had to raise levies for the imperial army, as it seems very probable, the business must have included military matters as well. The daily business before the king suggests a busy time for at least the Inner body or the permanent Samavaya of the Paura-Janapada.

¹ *Artha-Śāstra*: DE VIII, Ch. 19; 38 (p. 87).

द्वितीये पौरजानपदानो कार्यालया परमेतः ।

Q. MALL BHĀRATA, *Sāmīcī Parva*, Ch. 40, 19.

पौरजानपदानो च यानि कार्यालया नित्यमः ।

राजान् समनुग्रात्य तानि कार्यालया परमेतः ॥

§ 277. The above matters were not the only concern of the Paura-Jānapadas. We find Aśoka, after his pilgrimage to Bodh Gaya, discussing his new Dharma with the Jānapada body.¹ Aśoka proposed to impose a new system of the community and to do away with the old orthodox one. He had to feel his way in proceeding with his intended revolution. He sought countenance from the Paura-Jānapada and proclaimed to the public that he had been having the honour of meeting the Jānapada (*darsana*) and discussing the Dharma with them. They were thus a machinery not only for the restricted purposes of taxation and economic advancement but for all vital interests of the country.

§ 278. We find the Paura receiving communication from the sovereign to execute measures of moment which properly belonged to the jurisdiction of the executive government or Daya. Tishyarakshita, queen of Aśoka, sent the letter which she forged under the name of the Emperor and sealed it with his ivory seal, to the Paura of Takshashilā. The story as related in the *Divyāvadāna* may or may not be correct. But the story would not have been detailed in this way if the procedure of sending a royal communication of the nature the missive is said to have embodied, had been unknown at the time the *Divyāvadāna* was compiled.

1. Rock Series VIII (Girnar).

वास्त्रवस्त्रमवान् दस्ते च दाने च पैराने दस्ते च हिरंशुपटिविवानो च जानदास च जनन
दयन च मातुष्टी च पत्नपरिपुच्छा च...

See below on the mention of the Jānapada in Pillar Series IV (Hindi Ministry).

The Paura were asked to inflict punishment on the viceregal prince who had been denounced in the letter as a traitor to the dynasty. The Pauras in the Mṛīchchhakaṭīka are asked by the people to execute the real culprit Saṃsthānakā who had been treated as innocent by the law-court. The 'Pauras' here probably stands for Paura-Jānapada as they are mentioned after the Jānapada-saṃavāya.

§ 279. The prince-viceroy was supposed to go to their assembly. The passage in the Mahā-Bhārata implies King and Governor that the king himself attended the Paura-
atmed Paurs Jānapada assembly. Aśoka received them with great respect.

§ 280. The political philosopher Vāmadeva quoted in the Mahā-Bhārata sums up the importance of the Paura and Jānapada by saying that the Paura-Jānapada could make or mar the government. If they were satisfied "the business of the realm would be done by them; if they were not satisfied they would make government impossible, for they became opposers. The king had therefore "to keep them attached by his conduct and by not causing annoyance to them".*

राजा द्वयोको बलवान् प्रचण्ड आज्ञापयत् तत्त्विक्षाजनं हि ।
उद्यायती लोचनमस्य यशोमैर्व्यस्य वंशस्य कल्पुष्टः ॥

Dirghasāhasra, p. 410.

The use of the word *jana* should be noticed here and should be compared with जामपद जन in Aśoka's inscription and पौरजानपदो जनः in the Hāmīyaya. The sense is of a collective body. *

१ प्रथमि कुनासं...पौर प्रविष्टः । *Dirghasāhasra*, p. 410.

२ *Mahā-Bhārata* (Kumibhakonam), *Sānti-Pātra*, X:IV, 16,

पौरजानपदा यस्य लग्नुरक्ता चर्पेतितः ।

राष्ट्रकमंकरा ये मे राष्ट्रस्य च विशेषितः ॥

[The context and grammar show that verse 10 which ought to precede immediately verse 18 has been detached and put in its present position. Verse 17 really reads with verse 15.]

As the Paura administered relief to the poor and helpless in the capital,¹ the Jānapada did the same in their jurisdiction. It appears from the view of Vāmadeva that when the Jānapada and the Paura withdrew from the duty of poor relief the government of the king was in trouble. They could make the government impossible in so many ways; this may be inferred from their various functions which we have noticed. To them, the trouble caused by the non-performance of poor relief is evidently to be added as a factor of importance. If the Paura-Jānapadas, says Vāmadeva, remain kind to beings, having money and grain (for the purpose), the throne will remain firmly rooted.²

§ 281. Another method by which the Paura-Jānapada made the government of a misbehaving king difficult was that the offended Paura and Jānapada would Compensation bills
of Jānapada
to the Crown make out a bill and present it to the king to make good all the losses sustained in the kingdom by thefts, dacoities, and the like lawlessness. This strange³ procedure is sanctioned even by the Codes of Hindu law. We can understand it only if we bear in mind the Hindu theory of taxation. Taxes were paid to the king as his wages, and the wages were wages for protection (see § 338 below). The corollary was that if protection which meant both internal and external, was not

1. तथानायद्विद्वायां संस्कारो वजनक्षिणः । etc. See II, p. 72, n.

2. पौरजानपदा यस्य भूतपु च दयालापः ।

सधना धान्यवन्तव्य हठमलः स पार्विवः ॥

— *Mahā-Bhārata* (Kumbakonam) *Sāstri-Pāṭyau*, XCIV, 18.

On the question of the wealth in the hands of the Paura and Jānapada bodies it should be noticed that corporate bodies not only held money and property but could even legally borrow money as is evidenced by the laws of Bṛihapati and Kātyāyaṇa (Vishnuitrodava, p. 432).

3. Mr. Govinda Das writes, "Even up to very recent times, I understand that in the Rajput states thefts had to be made good by the king's treasury."

rendered fully, deductions from the wages of the employee would be made by the employer. The refund bills were presented, according to Yājñavalkya, by the Jānapada, as it is to them, he enjoins on the king, to pay the crown compensation.¹ The passage in the Artha-Śāstra which says that the spies were to prompt the Pauras and Jānapadas to ask for concessions if the frontier barbarians committed raids, also indicates the practice of demanding compensations.

Kṛishṇa Dvaipāyana lays down "when the king has failed to recover the property taken away by thieves it should be made good from his own purse (Svakosāt) by the impotent 'holder-of-the-country.'" Svakosā in the inscription of Rudradāman was the private purse as opposed to the public treasury. This being the sense of Dvaipāyana, the compensation realized (according to the corresponding law of Yājñavalkya) by the Jānapada amounted to a personal fine on the king.²

§ 282. From the evidence of the Mahā-Bhārata, we gather that the members of the Jānapada as well as of the Paura, were generally rich people. And those who were not rich, were not poor either.

The reference in the Daśakumāra-charita³ which represents the king making an illegal request to the president

देवं चौरहृतं द्वयं राजा जानपदाम् तु ।
अद्वदिदं समाप्नोति विदिव वस्य तस्य ततः ॥

—Yājñavalkya II. 36. Compare other passages quoted below.

2. K. XII. Ch. 2; 171 (p. 394).

प्रत्याहृतं मगाकस्तु धनं चौरहृतं वदि ।
स्वकोशाच्छिद्य देवं स्वादशक्तेन महोन्तुता ॥

Quoted in the Mādhyandina on Y. II. 39.

4. Manu VIII. 45. दूतव्यं सर्ववैष्णवो राजा चौरहृतं धनम् । According to Sandana it means that the king should make good to all the rājas the loss sustained from the etc. The great commentator Mādhyandina will give the same meaning.

5. Daśakumāracharita, Ch. pter III.

of the Jānapada for the oppression of a particular Grāmanī or the head of the village assembly, associates a Jānapada member with the village unit. The Jānapada, according to the Arthashastra, was composed of villages and towns.¹ It is permissible to assume that the Jānapada had similarly its constituents in village corporations and townships of the country.

The Grāmanī was generally a rich man, a Vaiśya according to a Vedic reference² and a Kshatriya according to the Pāli Canon.³ The members returned to the Jānapada were very likely men from the Grāmanī class.

The Pāli Sūtra (Kūṭadanta of the Dīgha Nikāya)⁴ which is regarded as almost contemporary in age with the Buddha's time, probably furnishes details of the composition of the Naigama or Paura and the Jānapada. The king invites the Kshatriyas who were 'Negama' or 'Jānapada' for the time-being (anuyuttā negamā cheva jānapadācha) in the king's country (Rañño janapade), likewise those Negamas and Jānapadas who were officers and councillors (of the Paura and Jānapada), and, Negama and Jānapada Brahmins who possessed 'larger class of houses', and finally, gahapati Negamas and Jānapadas who were of the class of nechayikas. The gahapati class was composed of ordinary citizens —Vaiśyas and Śūdras, freemen cultivating their land or

1. Arthaśāstra, Bk. II, Chapter I, 19.

2. Maṇirāgaṇī Saṅhitā, I. 6. 5; IV. 3, 8.

3. See above I., p. 89, n.

4. Dīgha Nikāya—Kūṭadanta Sutta, 12 et seq.

मे भोतो रथो जनपदे लक्षिया अनुषुप्ता नेगम चेव जानपदा च ये भोतो (etc.)
अनवा परिसरन्ता नेगमा चेव जानपदा च ये भोतो (etc.) मात्रयमहासाक्षा नेगमा च
जानपदा च ये भोतो (etc.) महापतिमेचयिका नेगमा चेव जानपदा च

following their trade, 'the lords of their households.' Neechayika probably denoted the richer class of the Grihapati members as opposed to the Mahā-Bhārata's svalpadhanas, the 'small-wealth' members, of the Paura and Jānapada. This shows that the Paura and the Jānapada had almost all the classes of the population. The poor but highly intellectual class of Brahmins probably was not there as the qualification required was based on property of some value. The class of Brahmins whom I have described elsewhere as the aristocracy-in-poverty, i.e., those who lived up to the ideal laid down in the Upanishads and the Dharmasūtras, would not be included in bodies where property qualification was the law. If we keep this point in view we can understand why Brahmins as a class are mentioned in the Rāmāyaṇa separately, as joining the conference of the Paura-Jānapada to discuss the question of the nomination of Yuvarāja by them.¹ The character of the Jānapada, as representing the whole country, is quite clear. They are called the Rāshṭra or the kingdom itself and the Desa or the Country itself. The Pauras were a fairly large body and presumably the Jānapadas were larger in number.

§ 283. We have a clear picture of the Paura composition. The description left by Megasthenes,² of the city-

1 नाश्वरा जनसुलभात् पौरजापदः सह ॥
समेत्य ते मन्त्रवित् उम्मतींगसुदृष्टः ।

—Dīkṣitarāo, Agnideva Kāvya, Chapter II, 19-20 (Kumbh).

2 See § 236.

The composition
of the Paura

magistrates or the Executive bodies of the Paura of Pataliputra read in the light of the working system of corporate assemblies of the country, shows that the Paura was divided into several sub-assemblies representing different interests of the Capital. The Paura was a sort of mother association of different bodies. Patañjali, who uses the word Samgha in the general sense of a corporate assembly, not limited, as by Pāṇini and also probably by Kātyāyana, to the political Samgha, mentions as we have seen, Samghas of 5, of 10, and of 20 men.¹ It may be remembered that Kautilya also employs the word Samgha in the general sense² like Patañjali, although the technical sense of Pāṇini is not unknown to either. The significance becomes clear when we refer to the Mahāvagga (IX. 4. 1.) which lays down that a Samgha may have a quorum of 5,10,20 or upwards. The Pañchika Samgha, therefore, of Patañjali, is the quorum of 5. The boards of 5 members each of Megasthenes were these Pañchika Samghas. If the boards of 5 each were the Samghas of 5, then they would represent independent bodies, and their joint meeting would be a meeting of the mother association. This interpretation is supported by the fact that the Paura is regarded to have more than one Mukhya or Sreshtha, chief or president,³ and

1 See footnotes under § 257.

2 Artha-Śāstra, Bk. III. Ch. 14; 66 (p. 185); तेन सङ्कुलता व्याख्याताः। Bk. II. Ch. 1; 19 (p. 48), व्यापासन्य सङ्कुलः Bk. III, Ch. III; 62, (p. 173) देशानिक्षेप-सङ्कुलानाम्।

3 Rāmopanis, Aśvaghosha, Ch. XV. V. 2 मुख्या मे निगमस्य च; Ch. XIV. V. 40, पौरजानपक्षे द्वा।

Megasthenes mentions more than one "City Magistrate."¹ In the *Mudrārākṣha-sa*² when Chandanadāsa is called by the Chancellor Chāṇakya (Kautilya), he is shown great respect and asked whether the people were loyal to the new king. Chandanadāsa thereupon speaks for the whole country; but he is only the president of the Jewellers' Association (*Maṇikāra-srēshṭhi*). In the *Dāśakumāracharita*, out of the two Paura-Mukhyas one is the president of merchants dealing with foreign trade only.³ In the *Artha-Śāstra* where spies are sent to the Paura-Jānapadas to sound their political mind, they go to the "associations" or *samavāyās* (in the plural) of the Tirthas, of the Sabha-Śālas, of the Pūga and of the People.⁴ These *Samavāyās* except the last one are evidently identical with the Boards of Megasthenes (as pointed out above) which looked after public buildings and temples, after manufactured articles, after trade and commerce. We have noticed the datum of Gautama which proves that there were *Sūdra* members also.⁵ They were probably returned by the *Jāti-Sampathas* or the caste assemblies or they might be representing some guild of artisans. The Pūga committee must have been mainly composed of the representatives of trade and commerce, apparently middle-class substantial men. The Paura was thus composed on the basis of different interests in the capital.

1. See § 256.

2. Act I. For the date of the *Mudrārākṣha* (cirus 420 A.D.) see Jayawali, *Indian Antiquary*, 1915, p. 265; 1917, p. 275.

3. *Dāśakumāracharita*, Chapter III.

4. *Artha-Śāstra*, Bk. I, Ch. 12, 91 (p. 22).

5. See II., p. 72.

§ 283. The Rāmāyana gives some details of separate bodies which made up the Naigama, probably about 500 B. C. As the Paura-Jānapada (with the Naigama) appear, taking leading part in the nomination of Rāma as Yuvarāja, so the Paura, Naigama, or Jānapada or probably all of them figure on subsequent occasions when the question of succession to the throne presents itself. In VI (Yuddha) 127. 4, when Rāma is returning to Ayodhyā, the śrenimukhyas and the 'Ganas' or 'Members of the Parliament' (probably the Jānapada) go out to receive him. In verse 16 they are around Bharata along with the Ministers and are mentioned as the Śrenimukhyas and the Naigamas. The Naigamas consecrate Rāma as representatives of Vaiśya and Śūdra elements of the population (C. 128. 62). When Bharata is called from his maternal home on the death of Daśaratha, the Śrenis sanction Bharata's proposed succession which is intimated to him (Ayodhyā, C. 79. 4). The "Rāma-Commentary" here explains "Śrenayah" as "Paurah" and Govinda-rāja as "naigamah." Probably 'Śrenayah' (Śrenis) has been used in the primary sense, like the ganas of VI. 127, denoting 'the assemblies', i.e., both the Paura and Jānapada. Again when Bharata goes to bring back Rāma from exile or hermitage, the "favourites of the gana" go with him along with the same associates, the ministers etc. (81. 12). These favourites or elected rulers of the ganas (83. 10) are referred to, a little further, in connexion with the people of the City,¹ as the Naigamas and 'those who think together' (sāmmatāye) in the company of 'all the ministers.' Immediately following (verse 12 *et. seq.*) are detailed the different bodies or classes of trades and

¹ Nāgarikas, evidently Paṇas.

arts who evidently made up the *Naigama*, e.g., jewellers, ivory-workers, stucco-workers, goldsmiths, wood-carvers, spice merchants and so forth.¹ They are rounded up with (verse 15) 'Presidents of townships and villages' (*grāma-ghosha-mahattarāḥ*), which the 'Rāma commentary'² explains as "the Presidents for the time being." As the *naigama* is detailed by its various trades and arts, the Jānapada ('those who think together') is detailed by its component elements—the village and township Presidents. Both these main bodies issue forth from the Capital. The representative assembly of the villages and townships of the realm, as observed above, had their head-quarters at the Capital. But the *Naigama* which was similarly at the Capital was the general representative body of different trade-guilds and guilds-merchant of the Capital only, as the commentators imply and the equivalent Paura proves.

§ 284. This conclusion derived from literature is confirmed by certain seals lately discovered at Basārh the ruined site of Vaiśāli. These seals remain learned puzzles in the pages of the reports of the excavation, without the data from literature we have noticed. They become intelligible in the light of the evidence adduced above. One seal bears the legend *Śreshṭhi Nigamasya* while another reads *Śreshṭhi—Sārthavāha—Kulika—nigama*; again another, *Kulika-Hariḥ* or *Prathama-Kulika-Hariḥ*.³ The seals ending with *nigama* are the seals of the mother association of *Nigama* or *Paura*. *Kulika* was a judge of the *Paura* as we have already seen⁴; *Prathama-Kulika* would be thus the first judge of the *Paura* Court. '*Śreshṭhin*,' 'president,' was evidently

¹ Consult Govindarāja on the technical names of trades.

² यामि चोर्ण एव वासना विषयतः। Govindarāja explains *mahattarāḥ* as *pradhāna-hariḥ*, 'made presidents.'

³ A. S. R., 1913-14, pp. 139, 140 and 153, seals Nos. 282 B, 320 A, 318 A, and 277 A. For discussion on the seals see page 124 *et seqq.*

⁴ See above §§ 49-50, 120 (I. pp. 123-4).

the General President. The seal of the 'Sreshthi Sarthavāha Kulika nigama' legend represented the different sections or Samavāyas of the Nigama through their three chiefs. The separate seals related to the separate entities, the corporations sole, e.g., the judicial seal of the *Kulika* judge.

§ 285. The laws of *Panra*, alluded to in the *The laws of the Jānapada and Paurī* general term *Grāma* or *Township*, and the laws of *Jānapada*, as we have seen in the last chapter, are recognised in the Codes of Hindu Law. They were really the resolutions of these bodies. They had the force of law. The law courts enforced them against offending members. The resolutions regulated primarily the conduct of the corporate bodies and their business *inter se*. They were called *Samaya*, 'law or resolution agreed upon in an assembly' (*sam+ay*). These *Samayas* are called in *Manu* and *Yājñavalkya*¹ 'Dharmas' or Laws. We may recall here that according to *Āpastamba*, the oldest writer on Dharma yet discovered, all laws originated in *Samayas*.²

¹ *Manu*, Chapter VIII., 219—22.

यत् कर्त्तव्यस्थापितम् समयमेविनाम् ।
ये वासदेशसङ्गानि कला संग्रहे संविदम् ।
विसंकटेष्वै लोकान् रात्रिरिक्षांश्चेत् ।
निरक्षा दाप्तर्यादेभे समयमेविचारकम् ।

दाप्तर्यादेभु भवत्यस्थितिरिक्षाम् ।

Yājñavalkya, *Sāmvid-Vyāptikarana prakaraṇa*, Bk. II., ver. 186,
विसंकटेष्वै लोकान् रात्रिरिक्षांश्चेत् ।
लोकान् विवेदेभु भवत्यस्थितिरिक्षाम् ॥

For definition of *Samaya* in other codes see § 121, I, p. 124.

² *Āpastamba*, I. i. 1., अथ वासदाप्तर्यादेशसम्बन्धात्मापापाम् ॥ १ ॥

वासदाप्तर्यादेशसम्बन्धात्मापापाम् ॥ १ ॥

वेदाय ॥ १ ॥

Another class of their resolutions was called *Sthiti* (lit. 'fixed,' 'immutable,') or *Desasthiti*¹ (the *sthiti* of the 'country' or 'country-assembly') which were enforceable against every body. The *Sthiti* was probably the same as the class of their enactments called *Sāmavidi*, 'agreement' or 'laws by agreement.' The *Sāmvids*² were passed by the Jānapada and they were recorded on a roll (*Samvitpatra*). They were enacted with the formality of the members taking some special oath. They were binding on the whole kingdom. There is clear evidence of the fact that sometimes *Sāmvids* were against the interest of the king as some authors of the Codes lay down the exception that those *Sāmvids* only shall be enforced by the Law Courts which are not opposed to the king.³ The *Samayas* also were put on a roll.⁴

These *Samaya* (*Samaya-Kriyā*) and *Sāmavidi* enactments were what we call at present 'Statutes.' They were not *leges* which were embodied in the Hindu Common Law. They were administrative statutes of fiscal and political nature.

§ 287. It is significant that the *Sāmavidi* class of acts are mentioned in connection only with the Realm Assembly or the Jānapada and the Township Assembly. Guilds and conquered Ganas (republics) and similar bodies could not enact *Sāmvids*. The *Sāmavid* acts thus were the most important of the Paura-Jānapada enactments. Probably

¹ *Viramitrodaya*, p. 120.

देशविधानसमितिं देशमानुसंहरणं च ।

तिरुपते विष्णुधराव व्यवस्थारणं चाच्छते ।

—Bṛihaspati.

² राजो देशप वन्धुव्योक्तव्यस्तेषु । यज्ञवल्क्यः ।

यज्ञाद्विदीपित्यसामै देविपूर्वं प्रदृशं सम् ॥

—Bṛihaspati in *Viramitrodaya*, p. 189. व्यवस्था — 'legal' and 'political rules.'

³ See the above note. Also, विष्णुधराविदीपेषु एव सामविक्षोभवेत् of Yajñavalkya.

⁴ देवेतद्विवितं परं पर्वतं चासमविद्या ।

VM., p. 425.

through them it was made known to the country to do a thing, e.g., to give a particular extra tax, or to desist from doing a thing.

§ 287. To sum up. We had an organism or a twin organism, the Paura-Jānapada, which could depose the king, who nominated successor to the throne, whose kindly feelings towards a member of the royal family indicated his chance of succession, whose president was apprized by the king of the policy of state decided upon in the council of ministers, who were approached and begged by the king in all humility for a new tax, whose confidence in a minister was regarded an essential qualification for his appointment as chancellor, who were consulted and referred to with profound respect by a king aspiring to introduce a new religion, who demanded and got industrial, commercial and financial privileges for the country, whose wrath meant ruin to provincial governors, who were coaxed and flattered in public proclamations, who could enact Statutes even hostile to the king, in fine, who could make possible or impossible the administration of the king—an organism with these constitutional attributes was an institution which we will be justified in calling the Hindu Diet.

The Paura-Jānapada were a powerful check on royal authority. At the same time there were also other influences which kept royal responsibility alive and active.

CHAPTER XXIX

Opinion of Thinkers and General Public Opinion

§ 288. To the constitutional check exercised by the Paura-Jānapada we must add the great influence of thinkers and wise men.

The hermits and recluse thinkers living outside society, in the 'forest,' were a political factor in Hindu life. The hermitage was representative of the whole Aryan Society. At the same time it was a repository of past experience in social and political matters and a seat of clear and impartial thinking. The retirements for the people in the third stage were marked out in close neighbourhood of the capital and other towns.¹ Hindu hermits, though in retirement, were not absolutely out of touch with the community and the world of politics. They with their wisdom and impartiality could take a correct view of a difficulty in administration and could advise the king thereon, without reserve or fear.

Then there was the floating wisdom of the yet older generation which could speak to the erring with the authority which no temporal power could command. They spoke in the name of morality and they were heard. It was

¹ Artha-Sāstra, Bk. II, Ch. 2, (p. 49)—

सदितामयन्नायत्तमुपनिषद् ४ वाचवेन्नी राजसोमारथानि तपोवतानि च, तपसिन्नी गीतपराणि
प्रयच्छन्।

The Tapovanas were named after the seven original gotrakas. The Buddha went to one of such abodes after leaving his home. The abodes named after gotra-pishis in the Rāmāyaṇa were also such institutions, not that the original gotra-pishis were supposed to be still living.

their privilege to communicate their opinion even unasked for. Literature is full of references shewing the influence which the ascetic wisdom in Hindu race exercised on current politics. Nārada who was, as we now know from Pāli documents of early times, one of the class of Bhikshus called 'Nāradas,' advised Kṛiṣṇa on his republican difficulties. Coming to later historical times, the Buddha was approached by Ajātashatru for advice before marching against the Liechhavas. Viśvāratha of Kosala once desisted from declaring hostilities against the Śākyas owing to the Buddha's opinion. Alexander found the 'gymnosophists' formidable politicians, and with his usual ferocity towards free ideas could not comfortably bear their existence and had several

² Cf. McCrindle, *Mogasthenes*, pp. 124-126.—

"God, the supreme king, is never the author, of insolent wrong, but is the creator of light, of peace, of life, of water, of the body of man, and of souls and these he receives when death sets them free. Being in no way subject to evil desire. He alone is the god of my homage, who abhors slaughter and instigates no wars. But Alexander is not god, since he must taste of death, and how can such as he be the world's master, who has not yet reached the further shore of the river Tiberous, and has not yet seated himself on a throne of universal dominion?.....If his present dominions are not spacious enough for his desire, let him cross the Ganges river, and he will find a region able to sustain men if the country on our side be too narrow to hold him. Know this, however, that what Alexander offers me, and the gifts he promises, are all things to me utterly useless... The earth supplies me with everything, even as a mother her child with milk.....Should Alexander cut off my head, he cannot also destroy my soul. My head alone now silent, will remain, but the soul will go away to its master, leaving the body like a torn garment upon the earth whence also it was taken. I then, becoming spirit, shall ascend to my god.....he is judge of all proud wrong-doing. For the groans of the oppressed become the punishments of the oppressors. Let Alexander, then, terrify with these threats those who wish for gold, and for wealth and who dread death, for against us these weapons are both alike powerless, since the Brāhmaṇas (=Brahmins) neither love gold nor fear death."

No wonder that the Greeks should say that 'Dandamis...though old and naked, was the only antagonist in whom he, the conqueror of many nations, had found more than his match.'

The reader need hardly be reminded that the ascetic was quoting the Upanishads. His description of the Brahmin who neither wished for gold nor dreaded death is relevant to what we say below (§ 290).

of them executed. One of them when asked why he urged the leader of a particular state to oppose Alexander, replied because he 'wished him to live with honour or die with honour' (Plutarch LXIV). Another Sanyāsin is related by Greek writers to have given Alexander a lesson in politics by comparing Alexander's empire to a piece of dry hide without a centre of gravity, one edge rising up rebelliously while Alexander stood on the other. The old Dāndīn (*Dandamis*) of Taxila, when called upon by Onesikratēs to present himself before Alexander, son of Zeus, master of the world, under the threat 'but if you refuse (he) will cut off your head,' 'complacently smiled' and replied that he was as much son of Zeus as Alexander, that he was quite content with India which supported him like a mother; and sarcastically indicated that the people on the Ganges (the army of Nanda) would convince Alexander that he was not yet the master of the world.¹ In the Artha-Śāstra the king is told that 'bad government offends ascetics and recluses.'² The Mahā-Bhārata in its book on politics enjoins upon the king to inform hermits of the affairs of state and to take counsel from one whose experience was large and whose original family was distinguished and who was now selfless.³

§ 289. The tradition came down through the whole course
The learned of Hindu history. It was so strong that in
Brahmin the period of Hindu revival it
played once more a great role. Guru Rāmādāsa was

¹ See n., p. 110 above.

² *Artha-Śāstra*, Bk. I, Ch. 4 : 1 (p. 9).

दुष्पर्वीः (दूषः) अस्तमीभाषामप्यत्ताहासप्रभापरिकालविशीकृतिः ।

³ *Mahā-Bhārata* (Kumbakonam Ed.), *Masti-Parva*, Ch. LXXXVI, vv. 26-28.

भाषानं संसाधोनि तापसे राष्ट्रेण च ।

निवेदयेत्यनेन तिस्रो ग्रहण सरथा ।

सर्वोदयादिने राजा कृष्ण जाते विष्वासम् ।

प्रजान्म भट्टम् दूषा.....

as great a guide to Sivaji as any Nārada to an ancient predecessor of the latter.

§ 290. With the class of men in hermitage and post-hermitage stages of life, we should count the Vṛittastha Brāhmin. Nobody can pretend to understand Hindu history without realizing the true social value of the teaching, studying, thinking and sacrificing Brahmin. With a culture of intellect ever developing, from generation to generation, he had grown into a Leviathan of brain. That Leviathan would have eaten up Hindu Society and burst up himself, but for the self-denying ordinance of poverty. He would engage not in what would bring him wealth. The little wealth he required for his sustenance, he would beg of the Society he had undertaken to serve. He thus became the true aristocrat of Hindu Society, with the differentia peculiar to him in the whole world : that he was the aristocrat-plus-poverty. By the vow of poverty he secured for him an imperishable intellectual existence rooted in independence of spirit and consciousness of virtuous superiority. The race in which he grew stood loyally by him, nourishing and maintaining that Leviathan of brain and virtue.

The Brahmin of poverty living inside society and state, and out-side Paura and Jānapada, with his little home and his fire-altars, was probably more mindful of current politics than any one else. In the Jātakas, the Brahmin versed equally in Dharma and Artha, Sacred Knowledge and Science of Politics, is a constant figure. Vasishtha and Vāmadeva in the national epics typify the figures who would turn up at the court and advise the king and point out weaknesses in his administration. It is they that lead the Paura-Jānapada deputation in the Rāmāyaṇa to the king to announce the national decision about the appointment of Yuvarāja. And the king addresses them and the Paura-Jānapadas as 'Rulers' ('Kings'). The Brihaspati and

Kauṭilya class was not merely concerned with systematizing theories of state ; they made the politics of their country an object of their immediate concern. Kauṭilya was a Śrotriya or Vedic Brahmin.¹ At the same time Alexander's incoming and the stupid administration of the upstart (Nava) Nanda concerned him more than his Vedic studies. He thought it necessary to overhaul the existing system. The poverty-aristocrat emphasised again and again that State was a life on which depended social, individual and spiritual happiness. He reminded the people again and again that the bases of civilization of the Race are rooted in polity, that the Sword which protects the people is the womb of civilization.² The Brahmin idealised and idolised the country of the Aryas as much politically as religiously.³

§ 291. The opinion of organised bodies and of ascetics and hermits and Vṛittastha Brahmins apart, the administration

¹ आपका इति विद्यात् शीतिः सर्वमनेत्रः। *Upodghata*, Telang's *Mudrā-Rākshasa*, p. 44.

वैष्णवान् च मस्तु च नन्दद्युमनां च मुः। अनर्थोऽन्तान्याएत तेषु वाचमनेत्रं रुतम्।

—*Arika-Sāstra*, (p. 429).

² *Maha-Bharata*, (Kumbakonam Ed.) *S'anti-Parrus*, ch. CLXIV, vv. 66-69 :

अस्मि लम्बनं गोपारं ददौ भगवान् विष्वे ।
विष्वमनेत्रं च वादावरीचिमांसाय तम् ।
महार्दिनी ददौ व्याघ्रमयी वासवाय च ।
भद्रेनी लोकमालेनी लीकमालान् उचक ।
मन्त्रे लंगुलाय ददु लक्ष्मी शुभमारम् ।
करु येन तथा वास्तु मालुपाणी लभीयतः ।
बहिराम चर्ममनेत्रं पात्रमन्त्रं वासा वृत्तिः ।

* See, for instance, the interpretation of Arystearia which Medhātithi gives on Manu, II. 22—

आपो वर्तने तत्पुरः पुनर्दृश्यतावभावमाप्तिः न विरेत् तत्परो व्याप्तः व्याप्तारो भवति एति.

had to take into consideration the opinion of the general Public Opinion public as well. That there was a real public opinion in the country, is proved by the passage in the Sānti Parvan of the Mahā-Bhārata,¹ LXXXIX 15-16:

"The king should make secret and trusted agents travel through the kingdom for ascertaining whether his conduct of the previous day has, or has not met with the approbation of the subjects.

"Ascertain whether my conduct is or is not approved, what action of mine in the country is agreeable and what reputation do I have in the realm."

The King's policy and conduct were criticised in the country and the king was anxious to know those criticisms. The ideal is forcefully, though crudely, set forth in the national epic, the Rāmāyaṇa, in the alleged reason as to why Rāma parted with his queen. Though personally convinced of her innocence, he separated himself from her in response to the public will.

§ 292. In the *Brihaspati Sūtra* the king is asked to give up the smallest undertaking if there is popular clamour against it.² Even the right thing should not be done if the people raise a voice against it.³

¹ अतीत दिवसे इन पर्वतनि न वा पुनः ।

मने दारेत्वमने पूषिवीत्वमारथेत् ।

आमीत यदि मे इन पर्वतनि न वा पुनः ।

कविदोचेष्टनमदै कविदाऽपि च मे यमः ॥ (Kumbh).

² *Brihaspati Sūtra* (Ed. F. W. Thomas):

I. 95. लक्ष्मीये सति चुदकमे न कुपोत् ।

³ *Ibid.*, I. 4. वर्णयि लोकविहृष्टं न कुपोत् ।

CHAPTER XXX

Council of Ministers

§ 292. Was the Hindu king a personal ruler? To answer this let us examine the position of the Hindu Council of Ministers. To appreciate the constitutional position of the Council of Ministers it is necessary to recall the previous history of the Council. The Hindu Council of Ministers was a body and an organism which had differentiated and branched off from the old National Assembly of Vedic times. In the Atharva-Veda, as we have already noticed, the *rājakṛits* are a part of the 'folk around' the king who invest him with sovereignty.¹ The *rājakṛits* or 'king-makers' appear later as *Ratnīns* High Functionaries (Commander in-chief, Treasurer, etc.) whom the king-elect worships before his consecration.² In worshipping the *Ratnīns*, he does honour to them both as officers of the state and as representatives of the society. Their approval like the approval of the remaining representatives of the Community was solicited before the election of the would-be king. In other words, they are officers but as part of the community, and not as creatures of the crown. This origin is further borne out by the technical expression applied to denote their collective body.

§ 293. The Council of Ministers is called the *Parishad*, in the *Artha-Sāstra*³ and *Parīṣā* in the *Jātakas*,⁴ the

¹ See above § 204.

² See above § 212.

³ *Artha-Sāstra*, Bk. I, Ch. XV.

⁴ Vol. VI, pp. 405 and 431.

Mahāvastu¹ and Asoka's inscriptions.² It does not interchange (until late) with other words of similar meaning. Now the *Parishad* was another name for the National Assembly of the Vedic Hindus. In the Brihadāraṇyaka Upanishad as already pointed out, the *Samiti* is called *Parishad*.³ The Council of Ministers, thus differentiated from the Samiti-Parishad, inherited the same name like the Parishad of Law. With that name they likewise inherited and retained the popular tradition and sense of responsibility.

§ 294. They never lost their Vedic prestige even in the most powerful days of the Hindu monarch. *Use of Vedic terms* They had been *rājākrīts* or 'king-makers' and 'kings' (rulers) under popular constitution and they remained 'king-makers' and 'kings' in the Pāli Sūtras, and in the national epic. The Pāli Canon employs 'king-makers' as a synonym for ministers.⁴ The Rāmāyaṇa in describing the ministers who put their resolution before Bharata, calls them 'king-makers.' In the Prātimoksha Sūtra the High Ministers were called 'kings.'⁵ Asoka calls his High Ministers 'rein-holders' [of the state] i.e. 'ruling ministers.'⁶

§ 295. It is a law and principle of Hindu constitution that the king cannot act without Council and King the approval and co-operation of the Council of Ministers. The law-sūtras,

¹ *Mahāvastu*, Vol. II, pp. 419, 442.

² Rock Series III and VI.

³ See above § 9, Pt. I, p. 13.

⁴ *Dighanikaya-Mahāgovinda Suttanta* § 32, 'rājākrītā.'

⁵ *Ayodhyā-Kāṇva*, Ch. LXXXIX, 1. राजेन राजकर्तारे भरतं वाचमनुवन्; Commentary in quoted in the Kumbakonam Ed. राजकर्तारे = राजिणः;

⁶ राजानो नाम पठन्वा राजा पदेष्वराजा नामादिकराजा राजरमोनिकाः चक्रवर्तीः राजानां ये एव यस क्रमान्वये चक्रवार्ति एवं राजानो नाम, quoted by Childers, PD., p. 397.

⁷ *Rājāka* in Rock Series III; and Pillar Series IV, where the *Rājāka* ministers are entrusted with complete powers of government. (*Dāpā*). See Jayawal, J. B. O. R. S., Vol. IV, p. 41. See also above Pt. II, p. 18 n.

the law-books, and the political treatises are all unanimous on the point. Manu calls a king foolish who would attempt to carry on the administration by himself. He regards such a king as unfit.¹ He lays down that the king must have 'colleagues,' i.e., ministers; and that in their midst and along with them he has to consider ordinary and extraordinary matters of state,² even ordinary business ought not to be done by one man, not to speak of the conduct of a kingdom.³ Yājñavalkya is of the same opinion⁴ and so are the other law-givers. Kātyāyana ordains that the king should not decide even a law-suit by himself and that he should do it along with the council.⁵ Even Kautilya, the greatest advocate of monarchy, has to say that matters of state should be discussed by the council

¹ See above § 245 : Manu, VII, 30—31.

² VII, 54—57.

³ Manu, VII, 30—31, 55—56.

सोऽप्यादैत्यं भूरेण तुम्भेनात्मतदिग्मा ।
न चक्रो वायतो देवः सर्वेन विपर्वेतु च ॥ ५ ॥
यज्ञिना सवभावे च वकाशाक्षात्कारिण्या ।
दद्यः इच्छितु चक्रः पुरुषादैत्यं चीमगा ॥ ६ ॥
अपि यात्मकर्त्त्वं तदपेक्षेन दुष्करम् ।
विद्येष्टोऽप्यादैत्यं विसु राज्ञः महोदयम् ॥ ७ ॥
ते चाहै चिन्दितिं सामाज्यं समिविदयम् ।
कार्यं समुद्देशं एव अवश्यमनानि च ॥ ८ ॥

⁴ Yājñavalkya, Bk. I, 311.

ते चाहै चिन्दितानि ॥ १० ॥

⁵ Vira-Miradoya, p. 14,

समाजविवाचः सामाज्यं सामाज्यविदीर्घितः ।
सम्भवः च चक्रो वायतो चर्मे विभवि चर्मतः ।

of ministers and whatever the majority decides the king should carry out. It should be noted that this rule is enjoined even when there is a body of mantrins or cabinet separate from the Mantri-Parishad. The Artha-Śāstra says :

"When there is an extraordinary matter the Mantrins and the Mantri-Parishad should be called together and informed. In the meeting whatever the majority decide to be done, should be done (by the king)."¹

It is remarkable that the king is not given even the power of vetoing. The Kauṭiliya in emphasising the importance of the Parishad says that Indra was called 'thousand-eyed,' although he had only two eyes, because he had thousand wise members in his Mantra-Parishad or Council of State who were regarded as his eyes.²

The Śukranitisāra, which in matters of first principles follows tradition faithfully, prescribes :

"Without the mantrins matters of state should never be considered by the king alone, be he an expert in all the sciences and versed in policy. A wise king must always follow the opinion of the members of the council—of Adhikārins or Ministers with portfolios, of the President (Sabhya, § 309) and Subjects (Prakṛitis, § 304). He must never follow his own opinion. When the sovereign becomes independent (of his council) he plans

¹ Artha-Śāstra, Bk. I, Chap. 15; 11 (p. 29).

आत्मादिके लाभे सत्त्विको मन्त्रपरिषद्वाच्यु देहात् । तत्र यज्ञविषयः कार्यस्थितिकरं वा उपग्रहकर्त्ता ।

See Jayawal, *Ind. Ant.* 1913, p. 282.

² Artha-Śāstra, Bk. I, Ch. 15; 11 (p. 29.) :

इत्यादि मन्त्रपरिषद्वीक्षा वाच्यु । तत्पूर्णः । तत्कादिस्त वाच्यं वाच्यमात्रः ।

"for ruin. In time he loses the state and loses the subjects."

The king, according to Manu (VII. 57), should consult the ministers separately and then 'all of them together'—i.e., as Medhātithi explains, in the council. This is exactly, almost verbally, what Kautilya lays down.³ By thus discussing, the king was to derive benefit. The cleverest of the minister, who should be a Brahmin, was to be completely depended upon by the king, and entrusted with the execution of all the resolutions.⁴ All the business thus was to be left for execution in the hands of a Prime Minister or Chancellor.

The Brihaspati Sūtra says that even 'a rightful thing (*dharma*) the king should do only on the advice of the wise.'⁵ That is, for even a lawful action in administration the king must have the authority of expert ministers.

§ 296. In this connection we must also notice the very important constitutional law laid down by the Dharma School of law-givers that it was not competent for the king to make gifts

to be rectified or rejected by Ministry

¹ SNR. II., 2-4:-

सर्वविद्यामुकुम्भी रूपी शापि सुखमापित् ।

मनिभिन्न विभा अन्व नेत्रोद्धरे विभासित कथितः ॥ ५ ॥

सभ्याधिकारि-प्रहृति-सभासत्युम्भी वित्तः ।

सर्वदा सामग्रयः प्राप्तः कर्मते न च दावतः ॥ ६ ॥

प्रभुः सामग्रयाप्यद्वी ग्रन्थविवेच जापते ।

विद्वाराहु नविकार्यो भिषजतिरेत च ॥ ७ ॥

² तामेकेचतुः प्रकाश समाप्तिः AS., p 18

तेषां कर्मभिन्नावस्थाभ्यः उपाकृष्टयम् ।

सुखसानी च जार्यं विद्याहितमायमः ॥ Manu, VII. 57.

³ Manu, VII. 58-59.

⁴ भर्त्यमपि लोकविद्युत् न कुटीतः । अर्देति विद्यावास्ते न वृत्तिमत्तः । Br. Sūtra, I. 4-5.

even to Brahmins if the ministers "opposed" the gifts. The law is as ancient as the time of *Apastamba*.¹ (*circa* 400 B. C.).

With the history of the origin of Hindu Ministry and these laws of the constitution before us we can understand how the Ministry under Chancellor Rādhā-Gupta refused to make further gifts to the Buddhist Brotherhood on the order of the Emperor Aśoka.² Otherwise we would have fallen into the cheap wisdom of regarding the whole story as a 'myth' and a 'Buddhist fabrication'.

Aśoka in his Rock Series inscriptions section VI says that when he has passed an order with regard to a gift or a proclamation, should a discussion arise in the Parishad (Council of Ministers) and they (the ministers) shelve it, he should be informed of it—if there was a division of opinion with regard to his proposal in the Parishad or a total rejection, he should at once be informed of it.³ That shows that the ministers had been for some time opposing the rulings of the Emperor.

§ 297. Rudradāman was similarly opposed by his Ministers with regard to his proposal to repair the Sudarśana

¹ *Apastamba*, II. 10. 26, 1.—

ब्रह्माण्डपरीक्षेत वेदं विजयं दद्वाक्षयेद्यो यथा इमतनां द्वौ कालभिक्षयति । ११०.२५४

For *Bhritya* in the sense of minister see *Artha-Śāstra*, p. 320 "सचिवुरोक्तिरादिक्षम्", and the reference to the *Dīvyāvadāna* below.

² *Dīvyāvadāna*, p. 430, *et seq.* I regard the detail of the first gift of Aśoka as given in the *Dīvyāvadāna* to be substantially true, for it was in the nature of a *Vidyejīti-Sārasmedha*-{ सर्वदेव } fee which a Śārvabhauma Emperor which Aśoka was, was expected to make, as the *Sātapatha Brāhmaṇa* describes (§ 209). The ruler gave away all that belonged to him except the land, i.e., the State as *Mimāṃsa* says (See § 345). In other words, he gave away the surplus revenue which he had in his treasury. To an occasional gift like this the ministers would not have objected as that was the right of the Emperor to make. But a repeated procedure of this nature would be objectionable as the Ministers of Aśoka found it to be.

* *IA*, 1913, p. 242.

Lake. Opinion of Rudradāman's Ministers was against the king's proposal for repairing Sudarśana water-works. They refused to pay for the repairs and the king had to pay from his private purse.¹ Fortunately for Indian history the evidence of Rudradāman's inscription is as clear as any could be. It proves that the constitutional laws were not mere pious wishes, but they were as real as ordinary, municipal laws of the law-books. Thanks to the Buddhist works which have preserved the great constitutional datum on the reign of Aśoka in their pathetic lament that the Emperor of the whole of India was deprived of his sovereign authority by the ministers of state.² The *Gāthā*³ quoted by the Divyāvadāna is more ancient

¹ See § 270 above, *EL*, VIII., 44 (inc. lines 16-17).

² *Divyāvadāna*, p. 430. Aśoka anxious to complete his intended gift of money to the Kukkuṭārūpa monastery says, "Kālhagupta, I do not mind the loss of money, or government, of authority."

राजाहि । राघवम् यज्ञे दध्विनाम् ॥ राजानामन् म चापयदिवोऽग्नीकामि ।

* * * * *

तत्कालै समये कुमारसं कम्पिदिनामपुष्टी तुष्टिर्वा एवम् ॥ तत्त्वासामेवमितित् ॥ कुमारं अशोको राजा वास्तवाकाशान्वापो इत्यन् च इव तुष्टिरामं एवम्, अशोकिष्वप्य राजान्, अशोकिष्वप्य । यावत् कुमारेण भाव्यामारिकः प्रतिपिदः ।

"At that particular time Kunāla's son, Sampaṭi, was filling the post of Yuvārāja. He was told by the Ministers 'Your Royal Highness, King Aśoka is temporarily in his position but he is sending away the money to the Kukkuṭārūpa. King's strength lies in treasury. He is to be checked.' The Prince prohibited the Treasurer." [For the position of Yuvārāja as a High Minister, and resolutions going up to him from other members of the Cabinet, see below § 312].

* * * * *

अथ राजामीकः धूमिष्ठीमात्राम् दीर्घं चान्तरां अवसर्ति । कः यावत् तिक्तामीष्वः ।
ततीष्वाम् अतापामान् ॥ तेन राजामीकमन्तराम् अवसर्ताम् ॥ (p. 431) इव युविनामीष्वः । अथ
राजामीकः वाच्युद्दिननयम् कदलोऽनामात्मवाच—

दाचिन्द्रादस्त विविष्व वर्षव्य भर्तविरामा वयम् ।

"Now King Aśoka, very much agitated in mind, called a meeting of the Ministers and the Paṇḍitas. He asked— Who at present is the Sovereign of the Country? On that the Prime Minister rising from his seat approached the place where King Aśoka was

than the compilation of the *Divyāvadāna*, and the former could not have been composed many centuries after the event. The monks were to gain nothing by an invention of such a story which threw discredit on a great personage of their religious history. They would not have invented a story which would have been a bad precedent in case other monarchs wanting to imitate the munificence of the Mauryas.

§ 298. The numerical strength of the Ministry varied from

Number of the members of the Council and the Cabinet time to time. *Bṛihaspatti* in his book on politics quoted by *Kauṭilya* gave the number of the council members to be sixteen. The *Arthaśāstra* of the *Mānava*s laid down 'that the Council of Ministers should be composed of twelve ministers': *mantri parishadāmap*, *dvādaśāmātyāmp* kurviteti *Mānavaḥ*. Another old authority, *Uśanas*, enjoined in his time twenty, while *Kauṭilya* would not have any rigid number.¹ Earlier Councils were larger, as one is mentioned in the *Mahā-Bhārata* of thirty two members (§ 321). There has been a tendency towards a smaller body.

§ 299. We shall revert again to the *Mantri-Parishad*, and to the powers of the Ministers as a body. Let us now

and saluting him respectfully spoke, 'His (—Your) Majesty is the Sovereign of the Country.' Then King *Aśoka* with tears trickling down his face answered the Ministers:

'Why do you tell an untruth on account of courtesy? We are deprived of rule!'

* * * *

मानवो विद्युत्तमो वरीको मौनपुष्पः ।

मनुदेवदीभूता बातीदामलकेवः ॥

एवः अस्मिपतिरस्याहताविकारी दानं पद्मावति किलामलकाप्तमेतत् ।

"The liberal king *Aśoka*, the best of the Mauryas, who was the Emperor of India, became the sovereign of a half-apple [on his plate]. That King now deprived of authority by the Ministers, gave away in charity the half-apple."

¹ *Kauṭilya*, *Arthaśāstra*, Bk. I, Ch. 15; 11 (p. 29). Read *ṣamātyam* instead of *ṣasātyam* as printed in the AS.; it qualifies *mantri-parishadām*.

* Ibid.

note the official designations of different ministers. The number of the Ministry or Cabinet is recommended by Manu (VII. 54) to be seven or eight. The number eight had become nearly fixed when the *Sukraniti* was written, and on its tradition the *AṣṭāPradhāna*, or the Ministry of Eight, of *Sivājī*, was founded. The eight ministers according to 'some' authorities referred to in the *Sukraniti* are the following:—¹

- (1) The *Sumantra* or Minister of Finance.
- (2) The *Panditāmātya* or Minister of Law.
- (3) The *Mantrin* or Home Minister.
- (4) The *Pradhāna* or President of Council.
- (5) The *Sachiva* or Minister of War.
- (6) The *Amātya* or Minister of Revenue and Agriculture.
- (7) The *Pradvivāka* or Minister of Justice and Chief Justice.
- (8) The *Pratinidhi* ('Representative': See below). According to another view two other ministers—
- (9) The *Purohita* or Minister of Religion,
- (10) The *Dūta* or Minister of Diplomacy,
should also have seats in the Council]. The exact character

¹ *Sukranitiśtra*, II, 71-72.

षट्प्रधनिभिरुक्ता एवः लैलित्युतः सदा ।
सूमकः परितो सन्तो प्राप्तः सचिवस्तया ।
असाकः प्राद्युपाकृष्ट तथा प्रतिनिधिः चूर्णः ।

² *Sukranitiśtra*, II, 84-87.

सर्वदर्शी प्रधानस्तु देसादिग्म् सचिवस्तया ।
सन्तो तु लैलित्युतः परितो चन्द्रं तत्त्वितम् ।
लोकायामनयप्रभुः शारिकाकः चूर्णः सदा ।
देवकालप्रविष्टाता असाकः इति जग्मते ।
आप्यप्रविष्टाता सूमकः स च कीर्तिः ॥ ८ ॥
इतिशासारप्रदात्रः चूर्णसान्देशकालवितः ।
काङ्गुष्ठमनविदातो लैलितोद्युत इत्यते ।

of the *Pratinidhi* is not clear. He is evidently very important being given precedence over the President of the Council and the Mantrin. He was 'to press upon the King the business which must be done whether favourable or 'unfavourable.' He is certainly not the 'representative' of the king. He might have been the representative of the Paura-Jānapadas in the Cabinet or that of the Council in dealing with the King. He is certainly very, probably the most, important.

§ 300. The *Yuvarāja* is not a member of the Cabinet
Yuvarāja and in this enumeration but he is certainly a
Princes *Ministers* *Minister.* He was generally a prince of the
Ministers blood; uncle, brother, nephew, son, an adopted

अद्वितयादि याकांसे शुभः कर्तुं पद्मोचितम् ।
 अकर्तुं यद्वितयादि राजः प्रतिनिधिः कदाऽ ।
 शीघ्रदीर्घारवेत्कुम्भः कुर्वन्तापि प्रकीर्तयेत् ॥
 मर्त्य या वैद्यासनं कार्यजातम् यस्त्रितः ।
 सर्वेषां राजकल्पे प्रधानस्त्रितिविलोगः ॥

et seq up to St. 106.

Cf. Sivaji's *Ashtha-Pradhāna*. "The Civil organization of the District was, of course, subordinate to the authorities at head-quarters, two of whom—the *Pant Amatya* and the *Pant Sachiv*, had respectively the charge of what in our times would be called the office of Finance Minister and the General Accountant and Auditor. The district accounts had to be sent to these officers, and were there collated together, and irregularities detected and punished. These officers had power to depute men on their establishments to supervise the working of the district officers. The *Pant Amatya* and the *Sachiv* were, next to the *Peshwa*, the highest civil officers, and they had, besides these revenue duties, military commands. They were both important members of the Board of Administration, called the *Ashtha Pradhāna* or Cabinet of eight heads of departments. The *Peshwa* was Prime Minister, next to the King, and was at the head of both the civil and military administrations, and sat first on the right hand below the throne. The *Sewapati* was in charge of the military administration, and sat first on the left side. *Amatya* and *Sachiv* sat next to the *Peshwa*, while the *Mandri* sat next below the *Sachiv*, and was in charge of the King's private affairs. The *Sonar* was Foreign Secretary, and sat below the *Sewapati* on the left. Next came *Pandit-nān*, who had charge of the ecclesiastical department, and below him on the left side sat the Chief Justice, [=Naytpidhī.]" Banaji, *Rise of Maratha Power*, pp. 125-6.

son, or a grandson.¹ Like other Ministers he was a *Sahāya* or 'Colleague' of the king. The *Yuvarāja* had his seal, and the set formula with which he signed. Under *Aśoka*, on the authority of the *Divyāvadāna*,² *Samprati*, a grandson, was the *Yuvarāja*, while the son, *Kunāla* was the Presidency Governor at *Takshaśilā* (the capital of the Northern Presidency).

A Prince royal in office was regarded as an officer. *Bhaṭṭa Bhāskara* calls him *Kumāra-adhyaksha* ['Prince Officer in charge of Department'] who held the 'reins' of government.³ In *Aśoka's* inscriptions despatches to Presidency Governments are addressed to the 'Prince' and High Ministers, (*Kumāra* and *Mahāmātras*), the latter being called a *Varga* or *Council*.⁴ Evidently it is such a *Kumāra* whom *Bhaṭṭa Bhāskara*, rather his authority, called *niganta* or 'one who leads' 'by reins' (*rajjubhūḥ*). The Buddhist books⁵ make *Aśoka* governor one time at *Takshaśilā* and at another at *Ujjain* (the capital of the Western Presidency) Maurya Princes of the blood royal governed with their Councils in the South⁶; while the conquered province of *Kaliṅga* was governed only by a Council of *Mahāmātras*. It is significant that Despatches from the Central Government, copies of which are given in the inscriptions, are never addressed to the prince by name; they are impersonal. The Princes, like the *Mahāmātras* (whom we shall presently discuss) were probably transferred as the two viceroyalties held by *Aśoka* indicate. In that case non-personal documents would be quite in form.

¹ *Sukranitiadra*, II, 15.

सकान्ति॒ विजये॑ वानुर्भ॑ वायवस्थापनम्
पूर्व॑ पुरीकृते॒ दमः॑ वीराम॑ त्रिविष्टेत ॥
क्षमादभावे॑ दोषित॑ लापित॑ वा निकोजयेत् ।

² *Divyāvadāna*, p. 430, See above II, p. 121, n.

³ See above, II, p. 18, n.

⁴ See 'Separate edicts' of *Oshīla*: *J. BOOS*, IV, p. 86.

⁵ *Divyāvadāna*, p. 372; *Mahāmaṇḍala*, V, 46.

⁶ See *Jangada* and *Dhauli* 'Separate' Rock-Inscriptions and *Siddhispura* Inscription.

§ 301. The official designations of the Ministers for different portfolios varied from time to time.
Designations of Ministers. The *Mānava Dharma-Śāstra* uses the word *Sachiva*, lit., 'helper,' 'colleague,' as a general term for Ministers as against the *Amātya* (lit., 'those remaining together') of the *Artha-Śāstra*. In the Rāmāyaṇa *Amātya* occurs in the general sense, while *Sachivas* are distinguished from the *Mantrins*.¹

The Chief Minister is called *Mantrin* [lit., 'Adviser'], i.e., the *Mantrin*, in the *Artha-Śāstra*, whose position is the first amongst the Ministers. Next to him comes in the *Artha-Śāstra* the *Purohita*, then the *Senāpati* and after the *Senāpati* comes the *Yuvārāja*.²

The *Mānava* calls the Prime Minister simply *Amātya*, that is, he was the *Amātya*. In him was vested the administration or *danda*.³ He, as especially required by the *Mānava* (VII. 58; XII. 100.), was to be a Brahmin. In earlier times, in the Pāli Canon, the Prime Minister, e.g., of Ajātasatru, is styled *Agrā-Mahāmātra* 'the Foremost Minister.' In the *Divyāvadāna*, the Chief Minister of Aśoka [Rādhagupta] is called the *Amātya*. He is evidently the *Mantrin* in the *Śukra-nīti*. In the Gupta period he is probably called the *Mahā-dandanaśayaka*. (§ 322).

The *Mānava* Code does not specifically mention the *Purohita*. But he is very likely included in the 'seven or eight' Ministers of Manu. This Minister bears the same designation (*Purohita* or *Purodhās*, lit., 'Leader') throughout, but his functions varied with a tendency to gradual extension. In the *Jātakas* and *Dharma Sūtras*⁴ he is expected to be versed

¹ *Manu*, VII. 54.

² *Yuddhakāṇḍa*, 130. 17—20 (Kumbakonam), *Govindarāja*.

³ *Artha-Śāstra*, Bk. V. Ch. 2; 91 (p. 245).

⁴ *Manu*, VII. 65.

⁵ *Jātaka*, Vol. I. p. 437; *Jātaka*, vol. II. p. 30; *Apastamba Dh.* 8, II. 5. 10, 13—14.

both in sacred law and politics. Āpastamba¹ expects him to judge cases where *Prāyaśchitta* or penance was to be inflicted. He was also to try Brahmins on behalf of the king. The Artha-Śāstra² requires him to be learned in the Veda and its *Aṅgas*, in astrology, and in politics, and that he should also know the Atharvan rites, which were to be performed in cases of national calamities to satisfy the common people. The Śukra-Nīti³ demands a knowledge of the military science and art as well in the Purohita.

The Mānava styles the *Minister of Diplomacy* as *Dūta*,⁴ who had jurisdiction with regard to *peace* and *war* relations with foreign powers and "who broke up alliances." The Rāmāyaṇa (II. 100.35) knows him by that title and so does the Śukra-Nīti. But subsequently he is called *Sāndhi-vigrahika*, in inscriptions of the Gupta period, in Brīhaspati's law and later. It is curious that this Minister is not found in the list of the Artha-Śāstra. Probably the Mantrin combined that office in himself. The office was very important in Maurya days.

In the Mānava Code the king is his own *Finance Minister*.⁵ He himself holds charge of the Finance. He is not directly named in Manu but his subordinates are mentioned under the designation which the Artha-Śāstra gives to him—*Samādhātri*. In the Artha-Śāstra there is an allied portfolio, of the *Sannidhātri* (§ 211). Later on the two portfolios coalesce into one. In the Śukranīti the Minister of Finance is *Sumantra*. Govinda-rāja (§ 309) gives another designation, *artha-saṅchayakṛit*.

The Senāpati is evidently the Minister of War. He is very important in the government of

¹ Āpastamba, *Dharma-Śātra*, II. 5. 10, 13–14, etc.

² Artha-Śāstra, Bk. I Ch. 8; 5 (p. 15).

³ Śukra-Nītiśāstra, II. 80. शीर्षिभावात्कर्मादिक्रमात् उदीक्षितः।

⁴ Manu, VII. 65–66. युते संविधेयस्तोऽपि एव हि सम्बन्धितात् च संविधानः।

⁵ *Ibid.*, अप्तौ कोशरात् ४—(65).

Chandragupta, coming third in precedence, taking his place above the Yuvarāja. In the Śukra-nīti he is called 'Sachiva'. Probably the Senāpati was both the military leader in the field and the military member in the Council as is suggested in the Rāmāyaṇa, II. 100, 31. But in the time of Kauṭilya the two offices were distinct (§ 309) and they remained distinct in later times. In the Śukra-nīti he is a civilian officer, as the eight ministers were transferred from one portfolio to the other and they all occupy equal rank (§ 320).

§ 302. The above five ministers, with the Yuvarāja in Cabinet addition, made up the real governing body.

The Yuvarāja is a post-Vedic development while all others had origin in the Ratnins, except probably Dūta whose function might have been performed by the Sūta as he appears to be rather important in early days.¹ The Yuvarāja, it should be marked, occupies the fourth place in the Government of Chandragupta. Then and later he is not the President of the Cabinet or the Council as there are other officers in those posts; evidently no portfolio is given to him. The Mahā-Bhārata (XII. 83, 12.) calls the cabinet a *gāṇa* and so does the Śukra-nīti (§ 312). The Mahā-Bhārata says that the king should not be partial to any one member of the *gāṇa*.

§ 303. There was a tendency to form a smaller body An inner cabinet inside the cabinet. The members of this, what we may call the Inner body, were three or four, according to the Artha-Śāstra (p. 28.). It was with them that the king constantly conferred ('मन्त्रयेत्'). These ministers are called the Mantrins (मन्त्रिणः) in the Artha-Śāstra and the Rāmāyaṇa and the Mahā-Bhārata. In this character the 'mantrins' mean 'those vested with *mantra* or the policy of state,' as is evident from the expressions *mantradharas* in the Rāmāyaṇa² and *mantra-grāhas* in the Mahā-Bhārata.³

¹ In the Mahā-Bhārata, Sañjaya becomes Minister of Finance XIII, 42.

² Ayodhyā, Cantis 100, 16.

³ XII. 83, 50.

The members of 'the mantra-holding' (*mantra-grāhas*) or 'the holders of the reins' of state (II, p. 18 n.) body were to be, according to the *Mahā-Bhārata*, 'at least three' and preferably five.¹ *Kauṭilya* prescribes it to be 'three or four' (p. 28). The original view probably was that such holder-of-mantra should be only one as recognised by the king. This was the view of that severe theorist, *Kaṇika Bhāradvāja*² (*Artha-Śāstra*, p. 27), and it seems to have been the view of the *Mānava Dharma Code* (VII. 58). *Viśālāksha* condemned the system of one-minister-cabinet (*Artha-Śāstra*, p. 27), and the *Rāmāyaṇa* does the same, according to which (II. 100. 18) it should "neither be of one nor too many." The number three and upwards became fixed, as evidenced by the *Mahā-Bhārata* and the quotations in *Nirākyaampita*.³ The uneven number found preference for the same reason as given by Mitra Miśra in the case of uneven jury: सङ्गवैषम्यन्तु मूर्योऽस्यविरोधे मूर्यसां चात् 'uneven number is to provide, against difference in opinion, for a majority.'

§ 304. Asoka's *rājūka* ministers (§ 318) who had the fullest authority to rule over the *prajā* (subjects) and to grant them *anugrahas*, and in whose hands the king left the *prajā* as a mother leaves her child in the hands of a known nurse (Pillar Proclamation IV), and who were declared supreme in the matters of *dāyaka* (administration) and *abhihara* (declaring hostilities), seem to be identical with the *mantra-dharas* or *mantra-grāhas*. *Rājūka* signifies the 'ruling minister,' literally it denotes 'the holder

¹ *Ibid.*, 47, 52, 20-22.

² We ought to recover his work. He is quoted as late as by Govindachā.

³ प्रकृती सत्त्वो न बहुत्यः । एषी विश्ववृपरति सूक्ष्मा च कामेकर्त्त्वे । वारदि-भौतिको त बहुत्ये, ती दृष्टी चर्णी प्रथयन्ति सत्त्वो च विश्ववृतः । एष एष सूक्ष्मा भौतिकः कामीः । Ch. X.

⁴ *Viramitrodaya*, p. 35.

of the reins [of Government] like Bhāṭṭa-Bhāskara's *rājjubhir nīyantā* and that *Mantra grāhas* of the Mahā-Bhārata. With regard to the use of the word *rājā* applied to them we should notice that the Prātimokha sūtra, quoted by Childers in his Pali Dictionary under *rājā*, says that the high ministers (*mahā-māṭras*) were called *rājās*. The number of Asoka's Rājukas was certainly more than one, they being generally referred to in the plural.

§ 305 In the history of the Cabinet we have a growth in number, and a change—from the authority of one to that of several. The rule of one was always found incompatible with the tradition and the whole social system of the race.

§ 306 Apart from the cabinet of the Mantra-dharas who had the real executive authority, there was, as we have already seen, the Council of State *Mantra-parishad* or the *Mantri-parishad*. The Mantri-parishad was not solely composed of the Maatrins. To the meetings of this body, the Maatrins or 'the holders of Mantra' ministers were called according to the Kauṭilya (The Parishad was composed of (1) these Mantradharas (Inner cabinet) (2) other cabinet ministers who held portfolios, (3) ministers without portfolios, and (4) others. The number was generally large; as the numbers 32 of the Mahā-Bhārata, 20 and 16 of other authorities, and Kauṭilya's example of Indra's large council show. It thus exceeded the number of the ministers of the cabinet.

§ 307 We have no definite information as to who composed the class (4). The Council summoned by Asoka on the ministers refusing to carry out his orders of gifts, consisted of the Pauras (Ch. XXVIII), and the Amātyas. It seems from other pieces of evidence that the Council had some seats assigned in it to the leaders of the Paura and Jānapada. The Mahā-Bhārata (Śānti, ch. 83)

and the Śukraṇīti (II. 3.)¹ suggest that The opinion which the king was bound to follow according to the Śukra-nīti (II. 3), was of (a) the *Sabhyas*, (b) the *Adhikārins*, and (c) the *Prakṛitis*, as *sabhāsads* or members sitting in the Council. The *Sabhyas* according to the authority quoted by Govindarāja (§ 309) was the President of the Council or the Mantra-Parishad of Kauṭilya. *Adhikārins* were the heads of Adhikaranas or Departments, i.e., the Ministers. The remaining one *Prakṛitis* must necessarily signify the People or Subjects (p. 70), meaning thereby their representatives—the chiefs of the Paura and Jānapada (§ 265). In the Rāmāyaṇa [A., chs. 81 (12), 82 (I, 4)] the People's representatives and the Ministers meet and hold a *Sabha* called the 'ruling (*pragrahā*) *Sabha*' to consider an *atyāyika* ('extra-ordinary,' cf. AŚ., p. 29) business.

The Mahā-Bhārata² where it describes the *Sabha* (XII. 83. verses 1-2) counts these classes :

- (1) The *Sahāyas* by whom it means the 'Ministers (*Amātyas*) colleagues (*Sahāyas*)' or the High Ministers with portfolios (verses 3—4).
- (2) The *Parichchada amātyas* who should be very learned, of high birth, natives of the country, deep, wise and loyal. As the name ('Robes') denotes, they were probably ceremonial ministers and dignitaries who had grown out of the king's house-hold. One of them was the Dauvārika or Lord Mayor of the Palace occupying a very high position (§ 309). They had their Adhikaranas or Departments (§ 309). Out of the above the king chose his 'Mantrins' (7—8) who are referred to in the Śukraṇīti verse, (II. 2) preceding

¹ समाधिकारि-प्रजहि-सभासम्म नरो विरतः । बर्द्धा भवात् याज्ञः समते न चदाप्तम् ॥ (SNB.)

² सभासदः सभायाव सुवदय विशेषते । परिषद्भास्यामानाः सोदमः कः पितामहः (MBh.)

the one quoted above. The subject of Mantrins continues for the rest of the chapter in the Mahā-Bhārata and with a small digression is taken up again in Ch. 85, where the list of 32 ministers is given. Out of them the king is to choose 8 ministers as Mantrins or the cabinet. Whatever policy they decided upon is to be submitted to the Rāshṭra and the President of the Rāshṭra, i.e., the Jānapada, for opinion.

- (3) The Rāshṭra. This new element corresponds to the Prakṛiti of the Śukra-nīti.¹

The *Realm* ('Rāshṭra') of the Mahā-Bhārata and the *People* ('Prakṛiti') of the Śukra-nīti are thus identical with the Paura in the council called by Aśoka and the *Prakṛiti-sabhaśads* (A. 82, 4, 17) of the Rāmāyaṇa.

It thus seems that the *Parishat* had not only the popular trace in its Vedic name, but a real popular element in it. Although it was now associated with the designation of the "Mantra—" or *Mantrin*—, it carried on in some degree the Vedic tradition of the folk assembly.

§ 308. It is better to render the *Mantri-Parishad* as Council of State rather than the Council of Ministers. The form *Mantra-Parishat*, 'Council of State Deliberation' which Kautilya applies to the *Mantri-parishad* of Indra, should be noted in this connexion. Probably the *Mantri-parishad* there signifies the *Mantra-Parishad*. The tradition of a large *Parishad*, e.g. of 1000 members, is preserved both in Kautilya, and in the Rāmāyaṇa (where it stands

¹ [It probably corresponds also to the *sahyad* class of *Sabhaśads* mentioned in the opening verse of Chapter 83, along with the *Sahaya* and *Parickhaśa* classes. Why the representatives of the realm should be called "friends" is not very clear. The political writers have a classification by which they divide the natural friends and natural enemies of kings. Probably the Realm representatives were considered as the king's "friends," for unlike an ambitious relative, they were naturally interested in upholding the king's cause.]

rather discredited, II. 100). Probably this is a reminiscence of the Vedic Parishad.

§ 309. There was an old grouping called 'the Eighteen Tīrthas.' The Rāmāyaṇa knows it (II. 100. 36). The Artha-Śāstra of Kautilya mentions it and refers to the *tīrthas* as Mahā-Amātyas (pp. 21, 22). They were heads of departments of both superior and inferior classes. They contained two offices of the royal household as well. The grouping was old and was fast becoming obsolete. The Mahā-Bhārata does not seem to mention it in its book on politics.

Tīrthas are defined in a quotation given by Somadeva Sūri¹ as bodies of legal officers and officers in charge of executive works. It seems certain that Tīrtha meant the holder of a department, as all the Tīrthas mentioned in the Artha-Śāstra are in charge of departments. *Tīrtha* literally means 'a ford to pass through' i.e. a passage. Ministers and heads of departments acquired this name probably because orders passed through them to their respective departments. The Tīrtha classification throws light on the significance of the technical officers. They were:—²

- (1) The *Mantriṇi*.
- (2) The *Purohita*.
- (3) The *Senapati*, the Minister for the Army (see *Nayaka*, below No. 11).
- (4) The *Yuvārāja*.
- (5) The *Dauvarika* or the Lord Mayor of the Palace.
- (6) The *Antarvāṇḍikā* or the Lord Chamberlain.
- (7) The *Prasāstri*, evidently the Chief Prasāstri, as there were more than one such officers. According to the enumeration of Govindarāja, he was the minister in charge of Prisons.

¹ *Nitisākhyārtha*, Chapter II. यत्तेषामविद्यम् कार्यसम्बन्धम् पृष्ठा: लोकम् ।

² *Artha-Śāstra*, Bk I. Ch. 12; 8 (pp. 20-21). Cf. also Bk. V., ch. 2, 21 (p. 245).

- (8) The *Sa māhārtṛi* or the Minister of Revenue.
- (9) The *Sa n n i d h ā t r i* or the Minister of Treasury.
- (10) The *P r a d e s h t r i* whose functions are not clearly known.
- (11) The *N ḍ y a k a* or the Generalissimo.
- (12) The *P a u r a* or the Governor of the Capital.
- (13) *V y a v a h ā r i k a* (lit., 'Judge') or the Chief Justice, according to Govindarāja.
- (14) The *K ē r m a n t i k a* or the Officer in charge of Mines and Manufactories.
- (15) The *M a n t r i-P a r i s h a d-h y a k s h a* or the President of the Council, *Sabhyā* according to Govindarāja.
- (16) The *D a s ḍ a-p a l a* or the Officer in charge of the maintenance of the Army.
- (17) The *D u r g a p a l a* or the Officer in charge of Home Defences.
- (18) The *A n t a p a l a* or Rāshṭrāntapāla, i.e., the Officer in charge of Frontiers (Artha-Śāstra, p. 245)

This list makes it clear that *Senāpati* here is not the military Commander-in-Chief but the Minister of War. The military leader was the *Ndyaka*. The Lord Chief Justice is called the Judge instead of the *Prādveśaka* of later times. The President of the Mantri-Parishad is the Pradhāna of the Śukraṇī. He received an allowance from the Civil List (Artha-Śāstra, p. 245). Govindarāja commenting on the "the 18 Tirthas," Rāmāyaṇa, II. 100. 36, quotes from an unnamed work on *Ntti-śāstra* and gives a few different designations in later terminology. In the place of *Prādāstri* which is obscure in the pages of the Artha-Śāstra, he gives *Kāraṇḍra-adhikarit* which elucidates the former. It should be translated as Inspector General of Prisons (lit., 'Corrector of

Convicts.'). Against the tīrthas nos. 8 and 9 of the Artha-Śāstra, Govinda-rāja gives *Artha-saṅchaya-krit* or the Chancellor of the Exchequer. The *Pradeshtṛi* who in the Civil List (Artha-Śāstra, p. 245) does not occupy a place amongst the *Amātyas*, appears as *Kārya-niyojaka* in Govinda-rāja and is explained as the Despatcher or Director of Royal Orders (राजाकार्याः बहिः प्रचारकात्). Instead of *Vyavahārika* Govinda-rāja has the younger term *Prādeśīka* [the Pāli Canon knows only *Vihārika*]. The *Nayaka* who appears in the Artha-Śāstra as the Highest Military Commander is represented by *Senā-nayaka* and the *Paura* by *Nagarūḍhyaksha*. The *Mantri-Parishat-adhyaksha* corresponds to *Sabhya* (whom Govindarāja incorrectly connects with the building *Sabbha*). Govindarāja's authority has a new officer *Dharmaḍhyaksha* who is, I think, identical with *Pandita amātya* of the *Sukra-nīti*. The order in Govindarāja is slightly altered after no 8 of our Artha-Śāstra list.

§ 310. The Ministers were divided in three classes according to the Pāli Canon, the Rāmāyana and the Śukranīti. In the Rāmāyana they are called the Superior, the Intermediaries and the Inferior. The Śukranīti has the same division¹.

§ 311. The Artha-Śāstra divides the eighteen tīrthas into three classes in the Civil List which fixes the salaries of the permanent officers from the King down to the Historiographer and the Ministerial Establishments. The King's salary according to Apastamba should not exceed that of the "Amātyas and the Gurus (religious Preceptors)". This provision

¹ The interpretations given by Mr. Shama Sastri are mostly wide off the mark. See his Trans., p. 23

² *Ayodhyākanda*, c. 100. 25-26. मृग, वसन, अपम | *Subrahmīstra* ch. II. 109-110.

³ *Apastamba*, *Dharmaśāstra* II. 9. 25, 10.

becomes clear in the light of the Artha-Śāstra Civil List. Kauṭilya says that the King is to get three times the salary of the officers of his equal acquirement (*samāna-vidya*).¹ We may regard the Prime-Minister and the Senāpati as *Samānavidya* to the king. The religious chiefs who are placed at the head of the first class of the Civil List are *Ritevik* and *Āchārya*. These two with the Purohita are the *Gurus* of Āpastamba. The salaries of these three put together, or the three highest ministers namely, Mantrin, Senāpati and Yuvarāja of Kauṭilya's list, should not be exceeded, in the language of Āpastamba, by that of the king. In other words, the two provisions are identical. Now the salary of the 'Gurus' and 'Amātyas' was 48,000—(silver) *payas* a year each.² The same salary is allowed to the mother of the King and the consecrated Queen.

The second class of ministers in which occur ministers numbered 5 to 9 of our list were given 24,000 a year. The third class carried the salary of 12,000 a year. The members in this class are those numbered 11 to 18 in our above list. In this class are placed the Kumāras and their mothers

¹ *Artha-Śāstra*, Bk. V. ch. 3 : 91 (p. 246),

समानविद्याप्रतिशतपदी राजा ।

² The king's salary has been completely missed in the translation of the *Artha-Śāstra* by Mr. Shams Sastry.

CHAPTER XXXI

Council of Ministers (*contd.*)

Government

§ 311. The duty of the Ministry is summed up in these terms: "If the State, the People, the Strength, the Exchequer, and lastly Proper Monarchism (*su-nripatvam*) do not grow, or the Enemy is not broken through the policy of the ministry, the ministers do not justify their existence (lit., 'of what use are they?')."

In connection with 'Proper Monarchism' I would quote the principle from the same authority which is embodied in the preceding verses. "The Monarch is not controlled, therefore ministers have to be." "For," says the Niti in the next verse, "if the king could not be kept in check by ministers, is national prosperity possible by such ministers?" In the latter case they would cease to be real ministers and would be no better than ornaments.² The *Su-nripatva* or 'proper monarchy,' therefore, is a 'controlled monarchy'.

The minister is the *Rāja-rāshhtra-bhrīt*³ or 'the bearer of the responsibility of the king and the state.' The king was consequently bound, as observed already, to follow the dictates of the Council, otherwise in the eye of the constitutional law he

¹ *Suiru-nitisat.* II. 83.

राज्ञः राजा राज्ञः कोऽप्तः सुचयत् न वरितम् ।
सुनायनीद्विमायसेमनिभिः किं प्रयोगनम् ।

² *Ibid.*, 81, 82.

राज्ञः न वरेष्यादाग्नेष्ये चुः सुमनिभः ॥
न विजेति द्वयो देवस्यैवात्मिकं राज्ञरवेनम् ।
यज्ञावदारवकाशैः जिभो सुकाष्टा इति ॥

³ *Ibid.*, II. 74.

would cease to be the king.¹ As the Mahā-Bhārata put it, he was always under the control of others (Ministers).²

§ 312. We have seen that extraordinary business was decided, according to the Arthaśāstra, in a full meeting of the Council. This implies that ordinary business went through only ministerial offices. That would have required written notes. There is evidence that written notes as a matter of fact were used. Aśoka in his inscriptions speaks of his oral orders² which implies that the orders were generally written orders. The Arthaśāstra also says that the ministers who were not in attendance wrote notes for the King.⁴ We have not yet discovered any document which passed through the offices of the ministers. There is, however, on the point a very valuable piece of detail furnished by the *Sukranīti*. The detail evidently belongs to the early centuries of the Christian era as the official designation *Dūta*, which is superseded in later (Gupta) times by *Sāndhi-Vigrahika*, indicates. It is highly important from the constitutional point of view. The procedure it depicts of a matter going through the offices and then reaching the king and becoming a resolution of the ministry, is as follows:

Without a written document no business of state was done. A matter was endorsed first by the Home Minister, the Lord Chief Justice, the Minister of Law, and the Minister of Diplomacy with the fixed style '*This is not opposed to us*', i.e., their departments had no objection. The Minister of Revenue and Agriculture endorsed with the remark '*The note is all right*', the Minister of Finance '*Well considered*'; then the President of the Council inscribed in his own hand '*Really proper*'. Next, the Pratinidhi wrote '*Fit to be accepted*', the Yuvarāja following with

¹ Quotation in *Nīlakhyāmrīla*, X—ग गलकी राजा की अनियोऽस्तुम् वर्णते।

* Sānti (Kumb.) ch. 325, 130-140. यदित्वा यदेष इति चक्रिविद्युत्योने ए कृतो इत्प्राप्तं अप्यन्नं विद्युतिं विद्युत्याप्तं विद्युत्याप्तं ॥

* *Archidistra*, Bk. I., sh. 13; 11 (p. 29). अस्तु ये वास्तविक स्थान।

'Should be accepted' in his own hand. The Ecclesiastical Minister endorsed 'This is agreeable to me'. Every minister affixed his seal at the end of his note. Finally the King wrote 'Accepted' and set his seal. He was supposed to be unable to go through the document carefully and the Yuvarāja or some one else was to make this endorsement for him which was shown to him. After this first stage was over, the minute was signed by all the ministers as the Council (*guru*) and sealed with the seal of the council. Finally it was once more presented to the king who 'without delay' wrote 'Seen' as he had not the 'capacity' to criticise it.¹

§ 313. The incapacity referred to here was the constitutional incapacity. We have already seen that King's incapacity to criticise resolutions of the cabinet

In an ordinary matter for which the king did not call a general Council and which went through the Ministry only, when it had been discussed and finally signed and sealed as a resolution by the Ministry as Council it really became a resolution of the Council and the King was truly, as the Sukranīti says, *akshama* or incapable of criticising it. The first submission to the king from the ministers in their individual capacity seems to be an opportunity given to the king to discuss the matter and to make his suggestions.

¹ *Sukranīti*, II, 362-369.

स्वातन्त्र्ये क्षमादि इति लिखाय च ॥
 मनो च प्रतिवाक्यं परिहस्ती दूसरेऽपकः ।
 स्वाविरहं लिखान्ति लिखेतुः प्रथमं लिमि ॥ ३६१
 वसायः शापु लिखन्तमव्यो तापान्तिविदयम् ।
 स्वाविसारितान्ति सूक्ष्माणि लिखेतुः ॥ ३६२
 मनः वशार्थमिति च प्रथामय लिखेतुः ।
 वशोकर्तुं वोप्यमिति ततः प्रतिज्ञापर्वत्येतु ॥ ३६३
 वशीकर्त्तव्यमिति च पुराणो लिखेतुः ।
 लेखो भासिमत लेखान्तिविद्येतुः ॥ ३६४
 स्वासनापाचिन्ता च लेखात्तु कुरु रेति ।
 वशीकर्त्तव्यमिति लिखेतुः दृष्टेयं ततो च ॥ ३६५

^{Resolution with king's fiat was the 'real king'} § 314. The document became the resolution of the state with the fiat of the king. And in the eye of the constitutional law that document became 'the king'. To quote the language of the *Sukraniti*: "The document signed and sealed by the king is the king and not the king himself." The officers could not obey any unwritten 'order' of the king. For the signed and sealed order of the king, which as a matter of fact was an order of the Council, being the real king, any one who obeyed an actual order of the king in flesh and blood was regarded in the eye of the constitutional law as obeying an outsider, or, in the language of the *Sukraniti*, a 'thief' obeying an outsider or 'thief':

"A king or an officer who orders or does a Oral 'orders' business of State without a 'lekhya' (official document) are both thieves 'at all times'."

§ 315. As a written *lekhya* became really the order of the Ministry on account of the routine, a king who wanted his personal orders to be observed must take recourse to oral commands and requests. And when an oral command was issued, according to the constitution implied here, the officers had to deal with the command of a thief

कार्यान्वयस्त्रिकालावध्यान्वयः एव गतेऽपि ।
पुराणादिमिलेष्व उद्देश्य च विभिन्नम् ॥ १५८ ॥
समुद्दिष्टेष्व च विभिन्नातः ।
एव उद्देश्यित निषेद्ध दात् सम्बद्धनातः ॥ १५९ ॥

The set endorsements are all in Sanskrit. This implies that the procedure belongs to the period of the Sanskrit revival which is now to be dated in the light of the history of the Sunga revolution between 150 B.C. and 100 A.C. (JRORS, IV pp. 257—65).

The *Divyākṛadīna* (pp. 404 and 429) also uses the word *गोप* to denote the cabinet or council of ministers (*मंडिप-गोप*).

* *Satranidhiśa*, II, 292,

एवं गोपान्वय गोपान्वय गोपान्वय गोपान्वयः ।

* *Ibid.* : 291.

गोपान्वयान्वयान्वय गोपान्वय गोपान्वयः ।

राज्ञान्वयी गोपो लोकान्वयी गोपा ।

in law, and to the anointed king in flesh and blood trouble was a certain consequence. We have, thanks to the inscriptions of Asoka, an immortal evidence of this trouble. Asoka issued orders regarding his proclamations and sermons (*Sāvakam*) and gifts (*dāpakam*), and the 'Parisā' (Council) discussed the 'orders' and 'shelved' them. The angry monarch orders that he should be informed when his oral orders are rejected.¹

§ 316. The essence of the constitution as sketched in the ^{Megasthenes on} ^{Ministry's jurisdiction} *Sukraniti* is that the king had actually no power in his own and sole hand. All administrative functions were vested in the Council.²

The account of India left by Megasthenes are to be gleaned from fragments. The fragments as we find them indicate that the actual government did vest in the Cabinet or Council, that the Council was very much respected, and that it had a high character and tradition of wisdom behind it. It deliberated on public affairs and it 'chose' and appointed governors, chiefs of provinces, deputy governors, superintendents (or 'adhyakshas') of treasury, generals of the army and admirals of the navy, and high officers to superintend agriculture.

(a) "The seventh caste consists of the *Councillors* and *Assessors*—of those who deliberate on public affairs. It is "the smallest class looking to number, but the most respected, on "account of the high character and wisdom of its members."³

(b) "The seventh class consists of the *Councillors* and *Assessors* "of the king. To them belong the highest posts of "Government, the tribunals of justice, and the general "administration of public affairs."⁴

(c) "In point of numbers this is a small class, but it is distinguished by superior wisdom and justice, and

¹ *IA.*, 1913, p. 282.

² This is supported by the *M. Bh.*, cited in § 311.

³ Epitome of Megasthenes, Diodorus, II. 41; Mo Crindla, *Megasthenes*, p. 43.

⁴ Strabo, XV. 48; Mo Crindla, *Megasthenes*, p. 85.

"hence enjoys the prerogative of choosing governors, chiefs of provinces, deputy governors, superintendents of the treasury, generals of the army, admirals of the navy, controllers and commissioners who superintend agriculture."¹

§ 317. This description of the constitutional powers has the direct support in home records. Bhāra-
Agreement between d vāja, a famous authority on Hindu Politics
Bhāradvāja & ja and Megasthenes quoted both in the Mahā-Bhārata and in Kautīlya's Artha-Śāstra, sums up the jurisdiction of ministers in these words :

"Between degeneration of the king and the degeneration of the ministers, that of the ministers is more serious. "(1) Deliberation on the policy of state (*mantra*), (2) realization of the result of that policy, (3) execution of business, (4) the business concerning Income and Expenditure, (5) army and (6) its leading, (7) providing against enemy and wild tribes (*atavi*), (8) maintenance of government, (9) providing against (national) degeneration, (10) protection of the princes and "their consecration to offices are vested in the Ministers."²

(1) Policy or *mantra* of Bhāradvāja corresponds to the 'deliberation on public affairs' of Megasthenes, (2), (3) and (8) of Bhāradvāja correspond to the 'general administration of public affairs' of Megasthenes, (5), (6) and (7) to 'choosing generals, and admirals' of Megasthenes, (11) to Megasthenes' 'choosing governors, chiefs of provinces', and (4) to 'choosing superintendents of the treasury' and controllers of agriculture.

¹ Arrian, XII; Mr Criddle, *Megasthenes*, p. 212.

² लाप्तमायव्यक्तिरामनायम्भूतं वरीय इति । सत्या लभ्यतात्त्वात् । चतुर्दशमासाध्यमासमेवाद्याद्यवद्यमनिवार्त्तिवै । एतद्यत्क लभ्यत-स्त्रीत्वात् । कुतारद्यवद्यमनिवेद्य । कुतारद्यमासमाख्यतः । Quotation in Kautīlya, VIII, I, 127, p. 220. This jurisdiction is not controverted by Kautīlya who says that as the 'Board of Ministers' and the Departments are designed by the king, and he stops degeneration in them, that the king is more important. Mr. Shamsa Sastri has missed the meaning of अप्ति. Its technical meaning as in law-books is given here (see § 323).

The 'Assessors' are either the 'Tirthas' or the junior ministers (§§ 309-10), while councillors are the members of the Mantri-Council.

Thus the jurisdiction of the Ministry or Council is known. The constitutional law noticed above is borne out by that defined jurisdiction.

§ 318. Under such a constitution if a king had despotic tendencies the result would be a revolution : either the king would be made to mend his method or the constitution would be subverted and the ministers (council) put in prison or assigned to the executioner. But the ministers had the Paura and the Jānapada behind them and the law and tradition of the country to support them¹. Hindu institutions did not easily change, and constitutional laws once established and made sacred by the Śastras could not be deviated from with impunity. We have the recorded instance of the pious despotism developed by Aśoka, and what was the result? Was the Ministry overthrown and the constitutional laws set at naught? Or was the despot deprived, if not of his throne, of his sovereignty? There is the combined evidence of Aśoka's inscription and the Divyāvadāna, both of which are adverse statements against interest and therefore entitled to perfect credence.

As the inscription referred to is one of the most important documents of the constitutional history of Hindu India I propose to give it here in extenso, omitting the last lines which are not relevant. It has remained a puzzle and an object of whimsical treatment to the translators of Aśoka's inscriptions, who never thought for once that there could be anything else but religious matter in the 'Edicts' of Aśoka. If no violence is done to the natural sense of the words the meaning is clear. Early interpreters (to whom India must be thankful for the first interpretations of Aśoka's proclamations) have grasped the letter,

¹ On the power of the people to depose a king and set up another in his place see M. Bh., Aśva, IV, 8-11.

not the spirit, of the Proclamation¹ under discussion, viz., that Aśoka made the officers called Rājūkas 'independent.' But the circumstances under which the independence in question was granted, and its nature, have been missed. The text is as follows :

देवाम् पित्रे पियदसि लाजुं हेवं आहा सङ्गोषतिवम्
 अभिसितेन मे इयं धंमलिपि किञ्चापिता लजूका मे
 बहुपानसतसङ्केतु जनसि पायता तेस्ये अभिहाले वा
 दण्डे वा अतपतिये मे कटे किं ति लजूका अस्त्रय अभीता
 क्षमानि पवतयेव जनस जानपदसा हितसुखं उपदेहेव
 अनुगाहिनेतु चा सुखोयन दुखोयनम् जानिसति धंमयुतेन च
 वियोवदिसंति जनं जानपदं किंति हिततं च पालते च
 आत्माधरेव ति लजूका पि लजूति पठिचलिटवे
 मे पुलिसानि पि मे क्षदनानि पठिचलिसंति ते पि
 चकानि वियोवदिसंति येन मे लजूका
 चर्षति आत्माधरितवे अथा हि पञ्च वियताये धातिये निसिजितु
 अस्त्रये होति वियतधाति चर्षति मे पञ्च सुखं पलिहटवेति
 हेवं ममा लजूका कटा जानपदस हितसुखाये येन एते अभीता
 अस्त्रय संते अविमना क्षमानि पवतयेवृति येन मे लजूकाम्
 अभीहाले व दण्डे वा अतपतिये कटे इक्षतविये हि एसा किंति
 वियोहात्मसमता च सिय दंडसमसा चा अव इते पि च मे आतुति²

It means :

"Devānampriya [His Fortunate Majesty] King Priyadarśin [another name of Aśoka] thus says : ['thus says'—a style in royal documents to denote 'Proclamations' Artha-Śāstra, p. 71] :—

"In the year twenty-six (elapsed) of my coronation this document of law was caused by me to be recorded [or 'dictated by me']:

¹ pillar Proclamations IV, (Delhi—Sivalak); cf. Divyāv., p. 430.

² The text is :

संघनवपार्थं सुनिशाम लोकिन्द्रदामं पतवधारं तिनि दिवसामि मे योते दिवे नामिका व कामि वियपदिसंति लोकिन्द्राये ताम भासेते व लिङ्गपदित्वे दामं दावृति पात्रतिव अवधारे व चर्षति इवा चि मे सेवं निषुच्छि पि कामवि पात्रं आत्माधरेव ति अवस च चर्षति वियोवे धंमयुतेन सद्यमे दामर्दीविस्तायेति। Mathura version, XI., II, 233.

"The Rājūkas¹ of mine have jurisdiction over the People who are numerous (hundreds of thousands). Those Rājūkas who are either over [the departments] of Abhikara [War] or Danda [Home Administration] are made [declared] by me to be Protectors by themselves [²'of sovereign jurisdiction,' ātmapatiye]. Why so? So that the Rājūkas without agitation and with peace of mind [lit. without apprehension] may carry on the business, may render themselves agreeable and satisfactory to the Body Jānapada and may grant them anugrahas.

"They will know the satisfied as well as those who are in difficulty and distress. They will also get the Body Jānapada advised by the Ecclesiastical Service. Thereby they (the Rājūkas) may secure this world and the world beyond.

"And the Rājūkas disregard (*laghanti=langhanti*) my proclamations, while my (own) subordinate officers [*purushas*, Cf. Artha-Sāstra, p. 245] will promulgate my opinion and orders [*chhandam anāni*: Cf. āṇam, Jātaka 1.398]. "And they [Rājūkas] will advise the Provinces [*Chakām*]³ which wish to serve the Rājūkas, not me.⁴ Therefore let me indeed, consign the (Child) Subject [*Pajam*, a pun on the word] to the *vigatā* Nurse [a pun on the word, 'anxious' 'exerting' 'with open arms', and 'separating herself', i.e., from me]. The anxious Nurse becomes tranquil; she wants to defend well my Prājā [pun on *sukham palihatare*, 'comfortably to snatch away my Child'].

"In this manner my Rājūkas have acted for the satisfaction and good of the Jānapada.

¹ See § 304.

² Bühler, Chālīni, in the sense of 'some ones.' The corrected reading is indicated by Prof. Rāmavatīka Sarmā, (*Pigalatīkā-prakāstoyāk*, p. 73).

³ चक्रान् वर्जनं वर्तते विवरणम्; (Mathia). Former reading: चक्रान् वर्जनः etc. The last word has been taken as *lojādd*. The Mathia plate (H.I., II, p. 250) suggests an *anāśāra*. Without the *anāśāra* the meaning would be slightly changed: 'and they will advise the provinces, they the Rājūkas; who do not wish to serve me.'

"So that they may with peace of mind, without agitation and without any feeling of hostility (*avimāna*) carry on business, I do make hereby my Rājūkas independent in War and Peace administrations.

"This indeed I desire, viz.: that the sameness of civil and criminal justice should remain. And though fallen from position (*avaite=ava-rita*¹) my prayer² is that (*etc.*)..."

The rule for the maintenance of which the emperor prays is about allowing religious service to prisoners under sentence of death. It is significant that the king now 'prays' and does not 'command' as in other documents. In the next regnal year, probably a few months after signing this document, the king composed a retrospect of his reign up to the year of signing the Rājūka decree. Evidently he then regarded the period of his rule as a past chapter and as distinct from the period of mere reign thereafter.

The passages in the *Divyāvadāna* we have already seen. They clearly say that the Ministers including the Yuvarāja deprived the Maurya Emperor of his authority.

The *Jānapada*, as distinct from the *Prajā* and *loka* 'the people' (as in Pillar proclamations IV and VII), are mentioned, and it was for their benefit that the Rājūkas wanted independence. The *Jānapada* evidently supported the ministers. The Buddhist monks might well cry at the fate that deprived the Emperor of India of his *aiśvaryya* or sovereign authority. But they do not, as they could not, call the Ministers sinful for that. The Emperor bowed to the authority of the laws of his country. The politicians under the leadership of the polite but firm Rādha-gupta³ and the Pauras according to the *Divyāvadāna*, listened to the sarcasms of the Emperor—a feature in the Emperor's language even in the

¹ Cf. the same formation in the *Vājasenī-Sophia*. Böhler, in utter disregard of philology, renders as 'even so far' (goes my order).

² *Ajīvita* in this sense occurs in the Vedic as well as later literature, Monier-Williams, Diet., 1899, p. 150, 3—epi.

³ Probably a descendant of Vishou-gupta (Kamiliya).

inscription—and they let the otherwise great Emperor continue in the enjoyment of his throne and title and preach his 'sublime nonsense.' But the political writers do not seem to have let the license of monkish professions pass unnoticed. 'The dharma of the king indeed is the suppression of the evil and the rearing-up of the good and not the shaving of the head [becoming a Buddhist monk] or the growing of matted hair.'¹

§ 319. Before we close this brief survey of Hindu ~~Junior ministers or under-secretaries~~ Ministry let us note a few more details about their composition. Each minister had two junior ministers or Under-Secretaries.² The chief of the three was distinguished by the title *Mahā-mātra*, 'Of great measure.'

In the inscriptions of the Gupta period the same offices are distinguished by *Mahā*-and *Kumāra*, e.g. *Dandanāyaka*, *Mahā-Dandanāyaka*, and *Dandanāyaka-kumārāmātya*. The simple *Dandanāyaka* would be one of the two junior ministers to the *MahāDandanāyaka*, and the *Kumārāmātya*—(the 'young-minister') *Dandanāyaka* would be the juniormost. The second minister might have been called *Mahā-Kumārāmātya* i.e., the senior under-secretary. This interpretation may be also considered with reference to various designations of the classes in the inscriptions of the Gupta times where *Mahā-Pradhāna*, *Mahā-Sāndhi-vigrāhika*, *Mahā-Danda-nāyaka*, etc., figure.³

§ 320. The ministers were transferred from one portfolio to another.⁴ The transfers were made ~~Transfers~~ every three years, or after every five,

¹ राजो न दृष्टियुक्तः विद्यपरिग्रामसंख्या तु पुनः विद्येषु व्यवहारम् च एते।—Quotation in *Nīlakantyāśvita*, ch. V.

² *Sukranitiśāstra*, II. 109–10.

एवं विद्यपरिग्रामार्थे तु पुराणात् वर्णयते ।
निषुक्षात् प्रश्नात् मुक्तमेव तु तेषु ते ॥
दीर्घं को तु लक्षणं

³ See Fleet, *Corpus Inscriptionum Indorum*, Vol. III: *Passim*.

Cl. SNS, II. 111–12.

⁴ *Sukranitiśāstra*, II. 107–13.

परिकल्पना तदो असाम्यचारादद्वयवर्णनम् ।

seven or ten years.¹ For "authority should not be given in one's hand for a long time. A capable minister should be put in charge of another work [department], and a new competent man should step into his shoes." The rules of three-yearly transfer and of five-yearly transfer are referred to as 'dharma' or law by Aśoka in his inscriptions at Dhauli and Jaugada (Separate Proclamations). The whole Council (*varga*) of Ministers (*mahāmāṭras*) went out or rather were 'made to go out', to quote the language of the Emperor, every three or five years. The process is officially called *anusamyāna*, that is, 'regular departure' which may be compared with the word *anugata* in the above quotation from the *Sukranīti* and with *anusamyāntu* in the *Rāmāyaṇa*.² In the *Rāmāyaṇa* it comes in connection with the 'going out' of guards to the passes on the route which Bharata was shortly to use.

§ 321. As in other matters, e.g. in the coronation, so in the exercise of the executive power each of the four divisions of the Hindu society was represented. The coronation details given by Nilakantha and Mitra Miśra show that ministers were taken from all the varnas up to the last days of Hindu régime. The *Mahā-Bhārata* gives a list of thirty-seven Ministers recruited on the principle of representation from each varna: Four Brahmins, eight Kshatriyas, twenty-one

माधिकारं विर्त दधायक्षेक्षेत् सदा तुः ।

पदः कार्यान्म हृषा कर्त्तव्ये ते निशीक्षेत् ।

तत्कारे कुशलं पार्व तथादाग्रहत् चतुः ॥

¹ *Ibid.*, 110.

—इत्यनेत्रविवरणेन । विभिन्नो पदविभेदेभि क्रमसिद्धमिति ॥३॥

² II. 79. 13; Konow, A S I. 1913-14, p. 113;

यमे वस्त्रादर्थं दूरे रामो राजा भविष्यति ॥५॥

विषयता विविभिः पदः ब्रह्मणि विषयमाप्ति च ।

रचिष्यतात्मानु पर्व दुर्बिलिकाकाः ॥६॥

*Let the guards go out (after the *alipis*) who know the poems on the way.*

Vaīśyas and three Sādras, and finally one Sūta who was of the mixed caste. The remarkable point is that the largest class (Vaīśya) had the largest number in the Ministry. The Sādra and the Brahmin are almost equally divided. The real ministry, as it says, was composed of eight members only.¹

§ 322. The designations of the ministers in Gupta times Official designations in Gupta times changed. We have already seen the *Sāndhi-vigrahiku* superseding the old term *Dūta*. This was evidently necessary to avoid confusion and distinguish the *Minister of Diplomacy* from the *Ambassador*. We do not find *Mantrin* used in the inscriptions of the period. Here again a desire to use an unambiguous expression seems to have operated. For, the minister *Dandanaīyaka* or rather *Mahā-Dandanaīyaka* appears to have taken its place. In Manu (XI. 100), *Dandanetrīva* is distinguished from *Senāpatya* and means the leadership of the administration, which in view of Manu's definition of *Amātya*'s jurisdiction (*amātye danda āyattah*-Manu, VII. 56) means the authority of the Prime-Minister. *Mahā-Dandanaīyaka*, therefore, 'vested with the leadership of *danda* (or administration)', would signify the minister in charge of administration or the Prime-Minister. This appears to be the more natural interpretation as against the one given by Fleet i.e., 'the leader of the forces' (C.I.I., III. p. 16. n.), for the ministers who bear that title in the inscriptions were civilian officers as proved by their other titles. Further, in that period the military minister seems to be designated *Balādhikrit* (*Ibid.*, p. 210) and *Mahā-Balādhikrit* (p. 109).

The rule of transfer noticed above is illustrated by the occurrence of the ministerial designations in the documents of the period. Harishena, who, as the great inscription of Samudra-Gupta says (Fleet, C.I.I., III. 10), was closely associated with the Emperor and who is described to have gained inspiration for his Kāvya from that association, was *Mahā-Dandanaīyaka*.

¹ *MBA*, Kumb. Santi, ch. 85, 7.11.

He had been a Junior Minister of Diplomacy before. But at the time the Kāvya of Harishena was actually inscribed he was no more Mahā-Dandanāyaka. At that time the office was held by another learned gentleman, Tila-Bhaṭṭaka. Past ministers were allowed the courtesy of the employment of their late official designations in official documents, e.g., the father of Harishena who had been Mahā-Dandanāyaka in former times is mentioned with that designation in Samudra Gupta's record.

§ 323. Charters of grant made by kings in the Gupta period
 Charters countersigned by one of the ministers,
 ministers countersigned by the Sāndhi-vigrahika. According to Brihaspati a document of gift should obtain the endorsement *jñātammayā* or "noted by me" from the office of the Sāndhi-vigrahika. Brihaspati's law code was a work of the period and this provision is of importance. It shows that the charters which bear the name of that minister or his office were really noted by his department. This procedure throws light on the constitutional position of the ministers in that period. Even a humble gift had to be sanctioned by the ministry and it was sanctioned on their behalf by the Sāndhi-vigrahika who apparently had to consider whether the gift was right from the point of view of the foreign department. Donees might be outsiders come in the kingdom. They might be enemy spies; the foreign office, therefore, was the first authority to sanction or to reject the gift which would be passed as a matter of course by the other members of the government. The charters bear the countersignature of the officer or his assistant who passed it last. He is called Dūtakā or 'despatcher'. The copper plate grant made by king Hastin² in the year corresponding to 510 A.C. is first sanctioned by Mahā-Sāndhi-vigrahika Viḍhudatta and finally passed by the senior minister of army, Mahābalā-

² Quoted by Viramitrodaya, p. 192;

गुप्त नवीन विषयक ग्रन्थानुसारेणः ।

³ O.I.I., III, 108.

d h i k r i t , Nāgasimha, who signs as the Dūtaka . Another grant made by a contemporary of Hastin¹ is signed by a man who has no official title ; it is not countersigned by any minister and it is recorded to have been made on the oral order of the ruler. The charter has no dūtaka either. It is evident that the grant did not pass through the Council as there was no written order of the ruler. It might have been made from the private lands of the donor.

§ 324. It is a known fact that Ceylon had numerous institutions in common with India. In fact both had practically the same civilization, and from that point of view Ceylon was a part of India. A Ceylonese friend of mine has often told me that the history of India can never be complete without the history of Ceylon. It must be admitted that it is true. Here we have an illustration. In India while we lost our institutions under stress from outside and decay from within, they lived longer in the island girt by the great sea-moat. As late as the middle of the 10th century A.C. the orders issued by the king are orders of the Supreme Council or His Majesty-in-Council (*Sabhd*). All the members of the Council sign the document. See for instance the record of king Abhāsalamevan edited by my friend Mr. Wickramasinghe in *Epigraphia Zeylanica*, Volume II, p. 1, where the whole council conjointly makes the gift, the grant of privilege : "Whereas it was decreed by His Majesty-in-Council, we, all of us, namely, Manitila, Kiliyem and Gangulhusu Agaboyim . . . and Kavasilangā Gavayim have conjointly with due inaugural ceremonies (*abhishekadi*) granted (the following immunities to the village Itnarugama in the district of " (p. 5).

¹ *Ibid.*, p. 118.

CHAPTER XXXII

Law and Administration of Justice

§ 325. Apart from the operation of the Coronation-Oath, King under the Law the checks and limitations imposed by the Paura-Jānapada and the Council, there was the all-powerful Law, (the Common Law of the Hindus, which is declared again and again to be above the king and as the king of kings.) In Manu the king is made liable to be fined.¹ His powers and obligations are defined in the law-sūtras and law-books as part and parcel of the law (in chapters on Constitutional Law, the *Rājadharma* or 'Laws for Kings'). Even in the palmiest days of Hindu Monarchy, neither in the Mānava-Dharmaśāstra nor in the Artha-śāstra, was the king placed above the law. He could make new laws according to the Artha-Śāstra,² according to Manu he could not do so; but when he could make laws he passed only regulatory laws³ and not laws substantive or laws making him arbitrary.

The judges in Persia under Cambyses "found a law that the Persian king might do whatever he pleased."⁴ But such a finding was impossible to be come to by Hindu judges and lawyers; so much so that even the author of the Artha-Śāstra tells his prince that destruction befalls an arbitrary king⁵.

§ 326. The administration of justice under Hindu monarchy judiciary and remained always separate from the executive, Executive separate and generally independent in form and ever independent in spirit. The reason for this

¹ See the quotation in the *Vyavasthā Darpana*.

² Where common man would be fined one Kārbhāpana the king shall be fined one thousand; that is the settled law.' VIII. 236.

वायुपदः संतेष्वर्ग वायुः प्राप्ति वनः ।

वन राजा मतेष्वर्गः अक्षमिति वायुः ।

* Arthashastra, Mr. 1, ch. 3; 3 (p. 11).

* Rawlinson, Herodotus, II, p. 468.

was that it was the lawyers who were appointed Judges, and lawyers as a rule were from amongst the Brahmins. It was in the classical period (1,000 B.C.—500 B.C.) while the Hindu king was putting or had put on a new garb, that the Brahmin transformed himself from the humble position of the 'Repeater of Songs' ('Brahmana') into a political estate. The priest-Brahmin became distinct from the Brahmin of polities and ordinary life. The two divisions are clear in the Satapatha Brahmana. At the coronation ceremony, as we have seen, after the consecration the priest as such does homage to the king, and the Brahmin as an estate of the Society does homage along with the Kshatriyas and others. The class which was midway between the priestly and the non-priestly Brahmins was of the Mahasala Brahmins (§ 282), the Brahmins of study and action. They mainly devoted their energies to sciences like *dharma*, law, politics and cognate subjects. In the Jatakas we have the Purohita politician and Brahmin ministers as embodiments of political wisdom and moral rectitude. To this class belonged the judges. Under the common law the culprit who had committed a crime was to be punished by the king. But under dharma law he was also to be punished for the sin implied in the crime.¹ The latter jurisdiction was relegated to the Brahmin. Not only that he was an expert in the matter, but also as Brahmin culprits were to be dealt with they were to be judged by one who was their equal and who could have no hesitation in punishing them in matters of dharma delinquency. The Brahmin for the dharma administration was thus absolutely necessary. We find this jurisdiction being exercised by the Purohita in the Jatakas. He at the same time heard and decided, sitting along with other officers (probably non-Brahmins), cases of secular law. (Law proper and law ecclesiastical in administration tended to unite into one and unite in the hand of the Brahmin judge.) And the Brahmin was fairly above the influence of the king.

¹ This is discussed in my Tagore Lectures, X.1

§ 327. Then the law court bore the ancient Vedic name, the *Sabha* *Sabha*. As the Council of Ministers retained the traces of their independent origin so did the *Sabha*. The judges were always helped by the community in the administration of justice. They made up the *Sabha* and were, to quote a modern word, the jury of the court.

Their number was odd, to provide for voting (§ 109, I, p. 110, n.); and it was enjoined on them to speak according to law. A jury which kept its mouth shut or spoke what is not *Dharma*, was considered immoral.¹

In the court-scene of the *Mṛīchchhakaṭika*, which I regard as the product of the 3rd century A.C., the jury is mentioned.² The function of the jury we find defined in the *Sukra-Nīti* as well as in *Bṛihaspati* and *Nārada*³; it deserves notice. There the jury is to be composed of 7, 5, or 3⁴, and they are defined as "the examiners of the cause," while the judge, their president, is the "speaker" and the king as carrying out the punishment. In the *Mṛīchchhakaṭika* the judge says, "We are authority in deciding the guilt or otherwise. The

¹ *Nārada*, Intro. III, 18 (na et sabhā yatra na asati vriddhā vriddhā na te ye na evadanti dharmam).

² Either the Judicial Assembly must not be entered at all, or a fair opinion delivered. That man who, either stands mute or delivers an opinion contrary to justice is sinner. *Nārada*, Intro. III, 10 (Jolly).

³ *Mṛīchchhakaṭika*, Act IX.

किंतामन्त्रिमध्यमन्तिमविद्ये ।

⁴ *Sulavasitikro*, IV, 5, 26—27.

कोकवेदवस्थम् चाः वाह पथ तीर्त्यपि वा ।
विशेषविदा विदा चुः वा वद्वस्तवी समा ॥
दोतारो विचक्षण वर्त्त्वा: सुविचक्षयः ॥

* * * * *

See also *ibid.*, 14, 17.

वदा विदो च विदान्वात् अचिर्यं वद वीर्येन ।
तेषां वा वस्तवासाम् गृह्ण वदेन कर्त्त्येत् ॥
एषां निशेषितव्यादेसमाः सर्वाः वाहिपु ।

वज्ञानव्यो वदः वाहा समाः वाहिपौ चकाः ॥ *Ibid.*, 40; *Bṛihaspati* in *Vaisesitikro*, p. 42. Cf. *Nārada*, Intro. II, 45. "One condemned by the Judges shall be punished "by the king according to law." "Justice is said to depend upon the Jury" *Nārada*, Intro. III, 6.

'rest is in the hands of the king'. It was the jury's separate province (*karma proktam prithak prithak*: Brihaspati) to consider the truth or otherwise of the cause brought before the court. Thus even when justice was dispensed by royal judges there was a safeguard against the leanings of the judge.

§ 328. We have already seen that the king by himself was King-in-Court not allowed to hear cases.¹ He heard cases all as Judge sitting in his Council which included the Chief Justice. These were cases which went on appeal to him as the highest court of appeal.² This is indicated by the authorities quoted below, and still more clearly by the case decided by King Yaśaskara noted in the *Rājatarāṅgini* (Ch. VI). The appellant had lost his case in all the lower courts and now he appealed from the judgment of the Justices to King Yaśaskara. He heard it in Council along with the judges of the capital who had already heard the matter. The practice of the king hearing original cases must have been given up very early as there is scanty evidence showing that it was ever done in post-Vedic times.

As the king could not govern by himself personally, so he was not allowed to administer justice, as pointed out above, by himself. This was not only the opinion of the code-writers but also the opinion of the constitutional lawyers who prohibit the king to decide causes by himself.³

¹ नारदः पाददत्तः । निवेदये इव समाप्तः । अथ तु राजा । Act IX.

² Nārada, Intro. I. 35 'प्राणियान्ते चित्तः', Brihaspati, I. 24, 'समाप्तान्ते चित्तः' (Smṛiti Chāndrikā).

³ Nārada, Intro. I. 7; Brihaspati, I. 29; Yājñavalkya, II. 30.

⁴ Subrahminīra, IV. 3, 3-6.

परं भास्त्रानुसारेण ओषधीभविष्यति ।

सप्ताहुकाकः सप्तमाकः सप्ताहुपूर्वोहितः ।

सप्ताहुष्टमिः यज्ञाद्युपचारान्तुकमात् ॥

सेवः प्रदाव वार्षीय वाहिनीः चूर्धवाप्त्य ।

रक्षित च तपः साक्षः समाप्तिक वादाप्तम् ॥

§ 329. In theory the king always presided Justice administered over the court, whether he was present in king's name there or not.¹ The decree given under the seal of the court was called a document given by the king. When a man was summoned to attend the court it was supposed that the king called him. The language of the law-books invariably employs the word 'king' as doing all matters of legal execution, and the commentators explain that the 'king' there means only the officer.

§ 330. Records of cases decided were kept. Such records Records kept are mentioned as early as the Jātakas. *Viniśchaya-pustaka* is mentioned in vol. III, p. 292. Even laws of procedure of a monarchy inscribed on gold tablets are referred to in vol. V, p. 125. That the records were kept in the time of the law books is evidenced by themselves.²

§ 331. According to the ideal which prevailed in the time Proper Justice and fall in litigation of the Jātakas right administration of justice resulted in a fall of litigation.³ Of course the same result would follow equally from an unjust administration. There is however no allusion to such a state of affairs. Constitutionally the latter was impossible in view of the legal sanction.⁴

§ 332. An incidental reference to actual administration of Sudatta v. Prince Jeta justice is found in the Pāli Canon. It throws a flood of light on the purity of justice, disclosing a real rule of law.

In the Vinaya Pitaka, Chullavagga, VI. 4. 9, the case of the Anātha-Pindika versus Jeta, the Prince Royal, which was decided by the Court of Srāvasti, the then capital of Oudh, is related to show the great devotion of the Anātha-Pindika to the Sākyā Teacher and not to record any extraordinary judicial decision. Sudatta, who was generally called the Anātha-Pindika ("Orphans'

¹ *Pramitrodaps*, pp. 29-42; *Mansu*, VIII. 1, 19.

² E. g., see *Vasikāha*, p. 53.

³ *Mansu*, VII. 28., Brihaspati, II. 29; cf. the revolution related in the *Mricchikabāhinī*.

⁴ *Jātakas*, II. p. 2.

co-parcener"), on account of his kindness to orphans, was an ordinary citizen—a *grīhapati*—a leading and rich merchant; Jeta was one of the princes of the blood. The latter had a garden "not too far from the town and not too near, convenient for going "and coming . . . well-fitted for a retired life." The liberal Anātha-Pindika thought of buying this garden for the use of the Buddha whom he had invited from Rājagrīha. He went to the Prince Jeta and said to him, "Your Highness, let me have "your garden to make an Ārāma (rest-house) on it." "It is not, "O gentleman, for sale, unless it is laid over with crores (of "money pieces)." "I take, Your Highness, the garden (at this "price)."

"No, gentleman, the garden has not been taken." "Then "they asked the lords of justice whether the garden was bought "(lit., taken) or not. And the lords decided thus : 'Your Highness "fixed the price and the garden has been taken'."¹

On obtaining the decree while the Anātha-Pindika had a part of the garden covered with gold coins, the rest was relinquished by the Prince without further payment.

Here we have a Prince and a private citizen submitting their case to the law court and the court deciding against a Royal Prince, and the Prince accepting that decision,—all as a matter of course. The case attracted attention not for the principle of offer and acceptance, not as illustrating the independence

¹ Text—Ch. VI, 4, 9.

उपमहासिता जेत कुमारं उत्तमं चरोऽः दिवि मे अयुग्म उच्यान् आरामं लाभुम् ति । अद्यो ग्रह्यति आरामी चर्पि कोटिसवर्णेन् ति । गदितो चर्पुण मारामी ति । न द्रष्टव्यं गदितो आरामी ति । गदितो न गदितो ति वीक्षणिकै महामन्ते गुरुभिर्द्धु । महामन्ता एवम् चार्षद् वलो तदा अयुग्म चर्पि कलो गदितो आरामो ति ।

The above has been translated in the Sacred Books of the East, XX. pp. 187-188, by Mearns, Rhys Davids and Oldenberg as follows :—"He went to Jeta the Kumāra, and said to him, 'Sir, let me have your garden to make an Arāma on it.' 'It is not, sir, for sale, even for (a sum so great that the pieces of money would be sufficient to cover it if they were) laid side by side.' 'I take, sir, the garden at the price.' 'No, O householder, there was no bargain meant. Then they asked the lords of justice whether a bargain of sale had been made or not. And the lords decided thus : 'The Arāma is taken, sir, at the price which you fixed.'"

of the judges, but as observed above, on account of the devotion of the charitable citizen to the Teacher. The legal procedure is described as a mere occurrence of ordinary life. Hence the names of the Hindu Gascoignes have not been mentioned ; they in the eyes of their contemporaries, did nothing extraordinary in giving that decision.

§ 332. The *Prādīvīka* acted in two official capacities.

Ministers of Law and Justice He was the First ('Foremost') Judge and he was the Minister of Justice. We shall note below his functions as the Minister of Justice in comparison with the functions of the Pandita Minister who was the Minister of Law.

It is remarkable that the Minister of Justice and the Minister of Law took precedence over several of their civil colleagues. The premier position in the Council was occupied by the *Pratinidhi*. The *Pradhāna*, who was the President of the Council, came next. After them came the Minister of War or *Sachiva*, and the Foreign Minister or *Mantrin*, who were responsible for peace and war. Next in precedence were the Minister of Law and the Minister of Justice.

Firstly, as the Chief Justice, the *Prādīvīka* (lit., the First Judge) presided over the Supreme Court in the capital of the kingdom. Next, as the Minister of Justice he prescribed the law of procedure after ascertaining the opinion of the majority of a jury on the subject and then "advising" the King accordingly. It is thus described in the *Sukranīti* :

'The *Prādīvīka* along with the members of the jury sitting in a meeting may ascertain by majority of opinion the procedure laws, instituted by himself and those come down : where 'human proof—by witnesses, documents, past and adverse enjoyment—was to be employed, and in which cases divine proof (oaths, ordeals) was to prevail, where interpretation was to be allowed, where a matter was to be proved by direct evidence (प्रत्यक्ष), where inference (प्रतुमान) and analogy (उपमान) were to be resorted to, where opinion of the

'community and where jurisprudence should be followed; and the *Prādviśīka* then (lit. 'having considered and ascertained these') shall always advise the King.'

The Minister of Law, on the other hand, who is elsewhere called the *Dharmādhikārin*, is called the *Pandita* (the Learned Minister) in the *Sukraniti*, and his duties are thus defined :

'The *Pandita*, having considered what ancient and present laws are at present followed by the community, which of them are approved in the codes and which laws now offend against jurisprudence, and which of them are opposed to the community and jurisprudence, shall recommend to the King laws which secure happiness both here and hereafter.'

This affords a glimpse into the Hindu method of legal reform. Hindu Law was normally considered traditional and as such could not, in theory, be altered by direct or avowed changes introduced by the State. The law was, however, occasionally altered by direct legislation² and more generally by interpretation, and also by new treatises fathered on ancient names, e.g., the *Nārada Smṛiti*. Over and above these there was the agency of the two law ministers. The ministers rejected such laws as having regard to the circumstances of the community and public weal were deemed undesirable to be put into operation. They also took into consideration the popular view with regard to the current laws. This method of legal pruning and regard for the popular opinion resulted in the modification of laws and in effect acted as new legislation. It may not be unlikely that the different treatises on Hindu Law differing from each other

¹ याचिविलेचित्तेभृत्यन्तेष्टेष मातुषान् ।
सेवीप्राप्तिसम्प्राप्त-व्यवहारात् विचित्र च ॥
दिव्यसेवाधारापि देहु चिं काष्ठं परम् ।
युक्तिशब्दानुमाणोपसर्वोक्तमात्मतः ॥
दृष्टव्याप्तसेविदात् विनियित समाचितः ।
सदाचः प्राक्तिवाक्त्वा तृप्तं सर्वोपचेत यदा ॥

Sukraniti, II. 96-98.

² वर्तमानाय वाचेना चक्षोः ॥ लोकसंवितः ।

* See App. D.

and modifying earlier laws might, after all, have been the works of Ministers of Law.

§ 333. The most pronounced feature of Hindu Polity was the *Sabbā* dominating position of Law throughout history. It was so when the law was administered by the communal *Sabbā* and it remained so when the law was administered by the royal *Sabbā*. The *Sabbā* had not the same history as the 'Court.' It was not an outcome of the King's household but of the Vedic folk-assembly. History was against a possibility of the *Sabbā* becoming the foot-stool of the throne. When it became the king's right and duty to maintain the administration of justice, he exercised it in accordance with the condition laid down and accepted through the Coronation Oath. He had to administer scrupulously the law of the country. Then, there was the Brahmin agency which always balanced and counterpoised the estate of sword and the estate of wealth. When undue interference was feared, it was laid down that the king must abide by the opinion of the *Prādīvīkā*.¹

दासे यु के समृद्धि विद्यने च विद्यना ॥

जो रक्षालविद्यः के परिवर्तन विद्यन् च ।

हरं लोकयेत् तेष वरन् च सुखदेः ॥

Sukrasati, II, 99, 100.

¹ नारदिकामति विद्या—Nārada; see above Pt. II, p. 125. For details on the administration of justice the reader is referred to the author's Tagore Law Lectures.

CHAPTER XXXIII

Taxation

§ 334. The Hindu theory of taxation is of immense importance from the constitutional point of view. Taxes ~~Fixed taxes~~ had been fixed by Law and the scales had been embodied in the Sacred Common Law. The consequence was that whatever the form of government, the matter of taxation was not an object of the ruler's caprice. No friction could therefore legally arise between the Crown and the People on the question of taxation. The main source of friction and of oppression was thus guarded against.

That the constitutional law of taxation was a living law ~~Legal effect~~ regulating life, is borne out by pieces of historical evidence. For instance, in the inscription of Queen Balasāri of the Sātavāhana family, it is proclaimed that *her son levied taxes in accordance with the sacred law*. Other inscriptions point to the same conclusion.¹ Literature has some curious instances proving the inviolability of the taxes fixed by the law. Chandragupta the Great had to raise money, presumably for his intended war with Seleukos. He and his great Chancellor Kautilya were at their wit's end to collect a sufficient amount of money; the legal taxes were not productive enough for the purpose. They had to, as is evident from the Artha-Sāstra, take recourse to odd methods, which demonstrate the majesty of the law on the one hand and the inconvenience of a rigid legal revenue on the other. Chandragupta asked his people to give

¹ Archaeological Survey Report of Western India, Vol. IV, p. 108;
Ep. Inf., Vol. VIII, p. 60, यदोपतिष्ठापन विवरण चतुर्थ—१, ५; p. 44, line 14.

Cf. also "That avaricious king, who foolishly oppresses his subjects by levying taxes not sanctioned by the Sāstras, is said to wrong his own self"—*Mahā-Bhārata*, Shat., LXXI, 15.

him money as a 'token of affection' (*Pranaya*). He also raised money from temples.¹ Patañjali writing under the reign of Pushymitra while commenting on Pāṇini, V. 3. 99., humorously remarked that the Mauryas who wanted gold raised it by instituting images of gods for worship.² In the Jaina tradition, Chānakya is alleged to have issued eight hundred million debased silver coins called *kārshāpanas* to fill the treasury. All these facts indicate a very great urgency, and at the same time a scrupulous respect for the letter of the law.

§ 335. The revenue raised by taxes was under the control of the Council of Ministers who were also vested with the power of collecting the revenue. As early as the fourth century B.C., as we find from Megasthenes (§ 316), the department of the Exchequer was under the Ministry, whose history does not begin there but goes back to the Vedic Ratnins and the Ratnīn Treasurer. The evidence of Bhāradvāja (§ 317) is also decisive and goes back beyond the fourth century B.C. The Ministry collected revenue and disbursed expenditure according to him.

§ 336. Apart from the question of amount and collection of taxes, the taxes themselves were regarded in Hindu politics as wages of the king for the service of administration:

विषये व वस्तुतः दर्शनायापराधिनाम् ।

मासालोकेन विषये वा वस्तुतः धनावस्थम् ।

"The one-sixth *Bali* tax, import and export duties, fines and forfeitures collected from offenders—gathered in accordance with the Sāstras (law and constitution), as your wages (*veta nena*), shall constitute your revenue."³

Nārada also ordains:

"Both the customary receipts of a king and what is called 'the sixth of the produce of the soil, form the royal revenue, the reward for the protection of his subjects'.⁴

¹ *Arthashastra*, pp. 241-2.

² *MBh.*, *Sānti P.*, LXXI, 10.

³ Jayawal, *Id.*, 1918, p. 51.

⁴ Nārada, XVIII, 45 (Jolly).

The theory is as ancient as the Artha-Śāstra of Kautilya (300 B.C.), or we should say, it is anterior to 300 B.C. for it is quoted in the Artha-Śāstra. The taxes were regarded as the wages of the king, the wages which were fixed according to the theory mentioned above (§ 267) by the original contract between the first King and the People. The broker to that contract, according to the theory, was the Creator himself. It was He who recommended Manu to the People for election.

§ 337. The wage-theory was further developed by political ^{Divine theory} scientists and turned into what we may call a ^{of taxation} divine theory of taxation. I cannot do better than quote that theory in the language of the scientist himself :

स्वामग्रह्या दास्यते प्रजाना च रूपः कृतः ।
ब्रह्मणा स्वामिरूपस्तु पालनावेषि सर्वदा ॥

"God has made the king, though master in form, the servant of the People, getting his wages (sustenance) in taxes for the purpose of continuous protection and growth."

In other words, the Master-Servant of the People has his wage or maintenance fixed by divine authority: he was not to take more, for he was not entitled to more. The Subject, really the Master, was bound to "protect" the king, as promised by the priest on his behalf at the coronation (§ 224) by giving him his lawful maintenance, his share (*Svabhāga*).

Here we have the arguments (§ 244) of the Mānava-dharma-Śāstra turned to yield a divine origin of king's servitude. Diamond cuts diamond. In the land of Uśanas and Bhāradvāja, a theory ascribing divine personality to kingship—a potential licence for autocracy—could never be tolerated. It was opposed to the trend of past history. Hence to cut 'Manu' the teacher of men, the Hindu sought out 'Sukra' the Teacher of Gods.

§ 338. The theory that the taxes were wages for protection

* Śatrasūtrā, I. 188.

was so ingrained in the constitution that even partial failure of protection and allegiance protection was deemed to entitle the subject to claim refund of wages in proportion to the loss. And those claims, as we have seen, had to be allowed either in the shape of concessions or actual payment (§ 281). The subject thought that the servant-king was not fulfilling his obligation. He thought that the compact was not fully kept and he threatened, as the *Artha-Sāstra* says (XIII. I, p. 394), to migrate to the enemy country. In other words, the subject threatened to transfer allegiance. The Mahā-Bhārata says the same thing when it sanctions the abandonment of that king who fails to protect.¹ He is like a ship which leaks, that is, dangerous to remain with; and he is like the barber who wishes to go to the forest, evidently to become an ascetic. The barber has left his clientele and master, and broken his contract of service. He is fit to be given up and another barber is to be appointed to the household. Similarly the king who failed in his duty was worthless, fit to be given up. The relation between the king and the subject is proved to have ended by the very fact of the former's incapacity. The tie of allegiance is deemed dissolved the moment the king failed to fulfil his duty of protection, and the subject was free to employ

¹ राजां यथं किनेत् तसे भावोऽतसो यन्मः ॥ ११

* * * *

राजेत्सेवं महुवा दीक्षी विभावदाप्तम् ।

राजप्रभुं राजीवं वाविदेवममः ॥ १२ ॥ ६३

पवित्राण् पुरुषो वज्राहितः नाशनिवादेव ।

चरकारामाचारवन्नभीयानमतिकम् ॥ ६४

चरचितारं राजां भाषो च गिरादनीम् ।

दामकारं च जीवारं वनकारं च वापितम् ॥ ६५

XII, 67 (=50 Kambakonam).

The Manu cited here is the author of a work on politics called evidently Rājadharma. The work which was probably of a school is quoted by Kauṭilya as the *Mānava*.

another servant-master instead. This was a natural corollary to the theory of taxation and the king's legal position.

§ 339. The canons of taxation settled by constitutional writers agree with the *talos* for which Hindu state was created, namely, 'for prosperity, land-culture, wealth and well-being' (§ 227).

The main-stay of revenue was the king's fixed *bhāga* or the 'share' of produce of agriculture. His 'share' in merchandise sold in the market was 'one-tenth' or so according to circumstances¹. There were however some other sources of revenue which are at present called *excise* and *customs* (*sulka*). In the regulation of these the king had a somewhat free hand. The later law-books attempted even to regulate these by fixed laws. Yet they could not exhaust the list and a greedy or needy sovereign could find some loop-hole. The Nandas are accused to have taxed hides or furs. Evidently these articles had not been taxed before. There was a vast trade in skins or furs between the Magadha Empire and the Himalayan countries as the *Artha-Sastra* proves.² These imports when taxed by the predecessors of Chandragupta gave rise to accusations of greed. Evidently it was with reference to such occasions and opportunities and the realization of the *bhāga* in general that canons of taxation were evolved and settled.

The general principles of Hindu taxation are :

- (1) In taxation the king 'should not by greediness destroy his own foundations as well as those of others.'^{*}
- (2) Subjects may be taxed in a way that they may remain strong to bear future burdens and, if necessary, heavier ones. "If the calf is permitted to suck 'it grows strong, O Bhārata, and can bear (heavy weight) and pain." The king should milch taxes

¹ Cf. *Manu*, VII. 130-132; *Gautama*, X. 24-27; *Vasishtha*, XIX. 26-27; *Apastamba*, 10, 26, 9; *Vishnu*, III. 22-25; *Baudhāyana*, I. 10. 18. 1.

^{*} XI. 2.

² *Mahi-Bhārata*, XII. 87, 18:

मीमांसा दावनी मृत्युं परेति चापि दद्यता।

keeping the above principle in view. Over-milching is to weaken the calf and consequently harms the milcher himself.¹

- (3) It is not the heavily-taxed realm which executes great deeds but the moderately taxed one whose ruler not sacrificing the power of defence, manages administration economically.² The subjects oppose that king who is extravagant in administration ('eating too much').³
- (4) The great principle emphasised is that taxation should be such that it may not be felt by the subject. The ruler should act like a bee which collects honey without causing pain to the plant.⁴
- (5) In raising taxes higher it should be done 'little by little when the realm's prosperity is increasing'. The process must be mild so that the realm might not turn restive.⁵

On collection of taxes:

- (6) Taxes should be levied "in proper place", in

¹ *Ibid.*, 87. 20-21 :

वस्त्रीयन्म न दीप्तवर्णं राष्ट्रमधीयकुहिना ।
भृतो वस्त्रो आत्मस्वः पीड़ी सप्ति मारत ॥
न कर्म कुरुते वस्त्रो चर्म दूषयो दुर्धिर ।
राष्ट्रमधीयतिदुर्गं हि न कर्म कुरुते महत् ॥

² *Ibid.*, 41. 22 :

दीर्घसमयाप्ति परिवर्तनं लभ्य दृष्टः ।
संक्षेपत्वपौष्टीयन्म लभते सुमहत्प्रसमः ॥

³ *Ibid.*, 87. 19 :

प्रतिपत्ति परिव्याप्तं राजामन्तिकादिनम् ।

"Eating" (*ivid*) is a technical term for taxation even in the Brâhmaña period.

⁴ MBS, XII c. 85. 4 :

मृष्टोऽपि दुर्दातुः भवता इव पादपम् ।

Ibid., C. 85. 7-8 :

प्राणाय देवेन वर्तमानं प्रदादेत् ।
तस्मि भृत्यतो भृत्यः अनश्विं भवाप्यते ॥
दृष्टविश्वं दृष्टानि दृष्टवारं विवर्षयेत् ।
सदुपूर्वे प्रथमेन यामानवाहारयेत् ॥

proper time" and "in proper form". They should never be realised by a painful mode—"milch the cow but do not bore the udders."¹

On taxing industries:

- (7) 'Taxes should not be levied without determining the outturn and the amount of labour necessary for its production'. It has to be borne in mind that without proper incentive no body would engage in industry.² 'What profit (result of production) would keep the producer to the production and produce benefit to the king as well' should be the ruling consideration in deciding upon the amount of taxes to be levied on industries.³
- (8) In productions of art—materials used, cost incurred, maintenance of the artist required for producing the article, and the condition of the artist have to be taken into account.⁴

¹ Ibid., C. 38, 12.

न वास्तवे ना वाक्ये वरोक्तेभी निपातयेत् ।

आदृपूर्वकं साम्बन्ध यदाकालं यदाविष्ट ॥

² C. 38, 4.

सम्पादेष्वि दुष्कर्त्तव्य समावय न विकृतयेत् ॥

³ Ibid., C. 87, 16; M. N. Dutt's translation.

कर्म लभे च संचेत्य ततः सर्वे उक्तव्येत् ।

⁴ Ibid.: कर्त्तुं कर्त्तुं च निहेतु न विकारप्रतीते ॥

⁵ Manus. VII, 129:

सम्या कलेन दुष्कर्त्तव्य राजा जनो च कर्त्तव्यम् ।

सम्या वैतत वर्णे राष्ट्रे कर्त्तव्येत् सततं वरान् ॥

सम्या राजा च जनो च जनां वर्णेष्वि मानिनो ।

संचेत्य तु तथा राजा प्रविष्टः सततं वरान् ॥

⁶ M. D. XII, 37:

सम्पर्चि द्वामङ्गिं च शिलं कर्त्तव्य वास्तवत् ।

शिलं प्रति कर्त्तव्ये शिलिनः प्रति कारवैत् ॥

⁷ Ibid., 14.

In taxing imports:

- (9) "Sale (price realised), purchase (capital employed), distance travelled, cost of importing, and the total cost, also the risks incurred by the merchant should be fully considered"¹
- (10) "Imports harmful to the state" and "luxuries" ("fruitless") are to be discouraged by taxation.²
- (11) Beneficial imports should be made free of import duties.³
- (12) Those articles which are rare in the country, and those which would be seed for future production should be allowed in, free.⁴
- (13) Certain commodities should not be exported, while their imports are to be encouraged by not being taxed at all. They were, for instance:
 - (a) weapons and armours,
 - (b) metals,
 - (c) military vehicles,
 - (d) rare things,
 - (e) grains, and
 - (f) cattle.⁵
- (14) Principle of excise or countervailing duty was resorted to in certain cases.

Foreign favourites and private manufactures in wines and liquors were taxed on the principle

¹ *Ibid.*, 13—Mann, VII, 127 :

विक्रमं व्यवसायान् भलं च सपरिवेष्यत् ।
योग्येन च कंपेत्य विज्ञा वारदेत् वाराम् ॥

² *Artha-Sastra*, II, 21; (p. 112).

एष दीक्षाकरं वारदम् विद्यावदपलं च यत् ।
सहायकाराम् तुशोरोऽनु दृष्टेनम् ॥

³ & ⁴ *Ibid.*

⁵ वस्त्र-पर्म-कर्म-सीद्ध-रथ-द्रव भास्त्र-पद्मासकासमानिकाम् etc., *Artha-Sastra*, III, 21; 39 (p. 111).

of 'compensation' with reference to the state manufactures.¹

Economic considerations are everywhere prominent. Productive power is not to be hampered; profit and not capital is to be taxed; articles which lead to new industries are to be encouraged; exports which cause "artificial" prosperity by driving up prices are to be discouraged; no special protection is granted to ordinary industries; taxes should be gradual, and with reference to capacity, and not in an obnoxious form.

¹ *Ibid.*, II, 25 : (p. 121).

भराजपण्डः प्रष्टक भरं यस्तं दयः । चुरकामेदकारिष्ट-सम्पुकलात्याक्षयीयूनी च ।

वज्रप विकर्षं भासो भाला मानविरज्जवी ।

तदा वैधरण्यं कुप्ताद्विष्टं चातुर्वर्णेत् ।

CHAPTER XXXIV

Economics in Government and Theory of Ownership in Land

§ 340. Measures are enjoined in the chapters on taxation for the suppression of certain classes of persons who are regarded as economic enemies. Public women, gambling establishments and gamblers, theatrical, and similar Economic enemies parasites were to be controlled,¹ beggars and burglars to be eradicated,² and usurers to be discouraged.³ Agriculturalists were especially to be protected from the parasites.⁴

Monks and Monasteries were regarded as another economic evil.

"No wanderers other than men who have reached the hermit stage, no (*sangha*) corporate community—[i.e., the Buddhist "Sangha and the like,] other than that of the Sājātas [village "people], no union formed on mutual compact other than those "of merchants, shall be allowed to establish themselves in the "country. Nor shall there be Halls [religious], rest-houses and "Vihāras" (Artha-Śāstra).⁵ Men leaving society and becoming monks before they had provided for their family were similarly treated. They were arrested and punished. Only those who had passed the age of manhood were allowed to become monks under the orthodox administration.⁶

¹ MRB., XII, 88, 14-17

² Ibid., 17, 24.

³ MRB., XII, 88, 26.

⁴ अट्टलेन-गार्वन्-वाद इत्यैवं-कुमोन्दा वा न करिष्य तुः: Artha-Śāstra, II, I, (p. 48).

⁵ वासवधारणः प्रदिवसामः च वासाद्यः च व्याधान्तावकाशक्षमयात्मको वा नाम व्यवहृप्तिरेति: ए च तदारानविद्याद्यः वासाद्यः II, I, p. 48. Compare the Sopiti II coronation ceremonies, § 222.

⁶ दुष्कर्मविद्याद्याव वा च दुष्कार्यवद्याः; चिंत च व्यवहृप्तः (also those who made women nuns were punished with the highest criminal punishment).

व्यवहृप्तः व्यवहृप्ताद्याव व्यवहृप्तः; व्यवहृप्तः व्यवहृप्तः; AS., p. 48.

Law Sūtras also lay down restrictions on leaving one's home.

Economics in government § 341. In the art of government the first lesson taught to the ruler was that on economics depend government and freedom of the country.

(a) "कृषि पाशुपाल्ये विषज्ञा च वार्ता !....

तथा स्वपचं परपचं च वशीकरोति कोशदण्डाभ्याम्"।

AS., p. 3.

Again,

(b) "अर्थानिर्दो वार्तायाम्"

(c) "वार्तेया धार्यते सर्वम्"

वार्ता वे लोकसंवया "

(d) "वार्ता वे लोक संवया "

(a) "Agriculture, cattle-culture, and commerce and trade comprise the [Science (*vidyā*) of] Vārtā. Success in that leads through Exchequer and military power to the control of 'one's own state as well as one's enemies'."

(b) अर्थानिर्दो वार्तायाम् (Artha-Sāstra) (II, p. 7), "In Economics lies politics as well as the reverse of politics."

(c) वार्तेया धार्यते सर्वम् (Mahā-Bhārata, Vana Parvan I, 50): "By economics the whole [body politic] is held."

(d) वार्ता वे लोकसंवया (Kāmandaka, IV, 27): "Vārtā is the shelter of society."

Therefore Rulers had to give their best thoughts to Economics. To maintain an economic government was part of their duty. In fact it came first in the division of their duty; and this position is quite in conformity with the coronation declaration:

'This state to thee (is given) for agriculture, for well-being, for prosperity, for growth' (§ 227).

The word 'pālana' which is employed in classical literature to denote the duty of the king combines the two elements: 'seeing to the growth' and 'protection in general.' The second is a corollary from the first which alone is found in the Vedic formula. Hence policy was directed to keep up and develop the *Vāstā* or National Economy.

§ 342. To secure the economic prosperity of the country *Policy towards the mercantile class were treated with particular attention and solicitude.*
mercantile development of population

"The power of production in the merchants should be always encouraged. They make the Realm strong, enhance agriculture, and develop its trade. A wise king should be favourable to them in a studied manner
There is no greater wealth in a kingdom than its merchants."¹

Again, "the king should always honour those who have earned wealth. He should give them feasts, drinks, and robes of honour. In every realm the wealthy form an estate (*anga*—limb)":

१ अजस्मुपर्याकां फर्वे लोमितु भारतः ।
स्मावद्वितीयङ्गे च अवधारं लभि रथा ॥ ३८
तकाहीमितु यत्ते न ग्रीति कुर्विदिवचयः
दद्यावनेष्वत्पदं करात् संवदयन्तु दृश्म् ॥ ३९

* * * *

अज्ञातः सहस्र किञ्चित्प्रभास्ति शुभिः ।

—MBh., XII, 87, 39-40.

¹ Ibid., 88, 29-30.

परिणः पूर्वविद्वित्वा प्राप्नोत्तादन्तोऽप्तेः अप्तमेतत्प्रदाव्ये धर्मिणो ताम भारतः ।

§ 343. The State at times worked large industries. They were worked by State departments. Both the *State industries* Artha-Śāstra and the Mānava-dharma-Śāstra have departments of Ākara and *karmānta*, mining and manufactures. From them the State gained first-hand industrial experience for its economic administration, and at the same time the income of the State was greatly enhanced. It saved the statesmen, partially at any rate, from the necessity of 'begging' 'affection' tax from the people for war preparations and cognate purposes.

§ 344. Hindu politicians disliked direct *Indirect taxation*. They had practically no key note of the policy direct tax in their system except the produce-tax. Even the produce-tax in its last analysis was an indirect tax. Import duties which were exclusively 'indirect' in their incidence were the next great tax after the produce tax. Export duties were few and they were more of administrative than revenue levies. Generally those articles which were not encouraged to go out were taxed as exports. The next great source of revenue was the mining industry. The State under Chandragupta and earlier generally nationalized the industry. But in the Mānava Code (VIII. 39)

Mines mining is open to the public. The tax demanded, however, is still heavy. A tax of 50% is laid down, on the principle that mine is like treasure-trove which belongs as much to the State as to the person who finds it. A tax for protection, as in any other case, is deemed but lawful, for the king is the protector of both the upper and sub-soil (*adhi-pati*. 'bhumeradhipatir hi sah.' Manu, VIII. 39). Medhātithi in explaining the law of the Mānava Code says that although no one knows what is there in the land and the government has to do very little guarding there yet as there is a likelihood of the whole land being taken away by a strong enemy,

the king is entitled to his 'share' for this constructive protection.¹

§ 345. This leads us on to the important Hindu theory
 Hindu theory on the proprietorship in land, which is connected with taxation. It is not so connected in Hindu politics in the slightest degree but in the controversy of the present day raised by Indianist politicians and scholars. Some of these writers have confidently asserted that property in the soil, according to the Hindu view, always vested in the Hindu sovereign. The fact on the other hand is that this is exactly the reverse of the Hindu theory on the subject. The writers unconsciously have read their own feudal law into Hindu jurisprudence. Nothing is so distant from Hindu law as this theory. Any one who is conversant with the general tendency of the principles of Hindu law in constitutional matters would not believe his eyes even if he be given a Sloka in support of the feudal theory. Numerous instances of gifts and sales of land by private individuals can be given from the earliest literature. Law books give provisions for sale of land and for acquirement of proprietary right (*svāmya*) by prescription. Inscriptions² proving to the full private property in the soil are extant. Above all it is expressly and emphatically declared that the king has no property in the soil and this is declared in no less an authority than the very logic of Hindu law, *Mīmāṃsā*. I give below the discussion from Colebrooke's essay on *Mīmāṃsā*.

"A question of considerable interest, as involving the
 Colebrooke
 "important one concerning property in the
 "soil in India, is discussed in the sixth lecture.

¹ Bahadur (S. B. E., X.X.V., p. 269, n.) gives a mutilated passage of *Medhātithi* and makes him say what he does not mean. The real portion is left out. अर्द्धत्रयविदिति वृषभि विश्वम् देवदित्यामास एकत्रिवृष्ट्योपकुले तथापि तस्म इत्यत्प्रधारः अभावने चतीचेष्टा अवृष्टम् एतद्विभावः भूमिर्विपतिर्विगः।

² E.g., I. A., 1910, p. 192.

"At certain sacrifices such as that which is called Viśwajit, "the votary for whose benefit the ceremony is performed is enjoined to bestow all his property on the officiating priests. It is asked whether a paramount sovereign shall give all the land, including pasture ground, highways and the sites of lakes and ponds? an universal monarch the whole earth? and a subordinate prince the entire provinces over which he rules? To that question the answer is: The monarch has not property in the earth, nor the subordinate prince in the land. By conquest kingly power is obtained, and property in house and field which belonged to the enemy. The maxim of the law, that 'the king is the lord of all excepting sacerdotal wealth,' concrens his authority for correction of the wicked and protection of the good. His kingly power is for government of the realm and extirpation of wrongs; and for that purpose he receives taxes from husbandmen, and levies fines from offenders. But right of property is not thereby vested in him; else he would have property in house and land appertaining to the subjects abiding in his dominions. The earth is not the king's, but is common to all beings enjoying the fruit of their own labour. It belongs, says Jaimini, to all alike; therefore, although a gift of a piece of ground to an individual does take place, the whole land cannot be given by a monarch, nor a province by a subordinate prince, but house and field acquired by purchase and similar means, are liable to gift".

¹ The text referred to by Colebrooke's authority is अ एवं वायुं सत्त्वं प्रतिपादनम् ६.७.३.

The previous discussion is as to what a man legally gives when he gives 'all his' (एव). The literal meaning of this aphorism is 'Land [or a country] is not transferred [by a king], for it equally belongs to all'.

* *Mit. Essays*, I, pp. 320-321. The comment of Sabara who is the greatest authority on *Mṛgāñśī* agrees with the discussion summarised above by Colebrooke. Sabara on Jaimini, 6. 7. 3, has:—

The very discussion of *Mīmāṃsā* proves, for it presupposes, the existence of private property in land. Such private property was deemed inviolable. All possible pretensions by the Crown to such right was denied in the clearest possible terms. And this was quite in consonance with the spirit of Hindu Law which held even the gods subject to law and prescribed punishment for the sovereign, if he was arbitrary.

§ 346. The Hindu lawyer *Nīlakāṇṭha* carries the discussion further and examines the right of conquest and land of the conqueror in these words :

एवं ज्ञात्वा देवं यादिरिति तु युक्तम् । जयेऽपि जितस्य यत्र यद्यत्तेव-
द्यादौ स्वत्वमासोन्नत्वं च जेतुरप्युत्पद्यते ॥ जितस्य कर्तव्याहितायां तु जेतुरपि
सेव न स्वत्वम् । अतएव सावैभौमेन सम्पूर्णा पृथ्वी माणडलिकेन च मण्डलं
न देयमित्युल्लङ्घन्ते ॥ सम्पूर्णपृथ्वीमण्डलस्य तत्तद्यथामचेवादौ स्वत्वं तु
तस्मैमिकादानान्तरे राज्ञां तु करपद्यमात्रम् ॥ अतएवेदानोन्नतनपरिभाषिक
चेवदानादौ न भूदानसिद्धिः किन्तु उपतिकल्पनमात्रमेव ॥ भौमिकेभ्यः क्रीते तु
यद्यत्तेवादौ स्वत्वमप्यस्येव ॥

"Similarly conquest and the other (modes) are (available) "for a ruler (kshatriya) and the others. On conquest "the ownership of the conqueror arises "only in respect of the houses, lands, and "personality, etc., of the ruler conquered. "Where the latter had a right to taking

प्रदेश संलग्नामे वंशस्यः । किं भूमि देवा न इति । का युक्तं भूमि चकाभिमेता । यद्यत्तमध्यारम्भ-
द्यानान्तरे प्रियदी-मीलक्ष्मी न चेवमात्रं परित्यजा वा । तत्र किं प्राप्तम् । आप्तेषाहेत्या प्रमुखसम्बन्धे च
किं तप भवत्यदी वर्त्तते च भावस्थेन व्यापारेण भवता निर्वत्तेयितम् । इति । एवं भावो तुमः न
भूमिदेवा इति । कुतः । व्यक्तात्मा देवितादी भवत्या वर्त्तते न तत्तद्यम् प्रियदी-मीलक्ष्मी इति । आप्त-
द्यानान्तरे सांबभौमः स तर्हि तुमः । कुतः । यावता भौमेन सांबभौमो सुमित्रोहे तापता भौमोऽपि न
तप व्यवित्तिः सांबभौमेन्नाम लेतद्यिक्ष वर्त्तते असी प्रियदी सप्तूतानां गोपालदीनो रथलेन विर्वद्य
व्यवित्त भावस्थ वृद्धे न भूमेः व्यवित्तिः ये भवत्याः तिरस्तः संलेप्युपित्ताम् चारथविक्षमात्रादि यत्
भूमिक्षते तपेभिते पति न व्यवित्तिः । तपात् न भूमिदेवा ।

"taxes, the conqueror acquires that much right, and no ownership. Hence 'by an emperor the whole country and by a provincial ruler the province is not a *deya* (a 'subject of gift')' is laid down in Book VI (of the P. *Mimāṃsa*). Proprietary right in the whole land with regard to villages and lands etc., lies in their respective land-lords etc. The king's right is limited to the collection of tax therefrom. Therefore what is technically called at present 'gift of land' etc. (by the king) does not mean giving away of land, but a mere creation of allowance. If house, land etc., are bought from the owner (by the king) proprietorship indeed can arise."¹

§ 347. The Prime Minister Mādhava whose name in legal literature occupies the next place after Vijnāneśvara, is entitled to profound respect in what he may have to say on questions of Hindu-law. He discusses the very point in these words :

देया न वा महाभूमि स्वत्वाद्राजा ददातु ताम् ।

पालनस्येव राज्यत्वाच्च स्वभूदीयते न सा ॥

यदा सर्वभौमो राजा विश्वजिदादौ सर्वस्वं ददाति तदा गोपयराजमार्गं-
जलाशयाद्यन्विता महाभूमिस्तेन दातव्या । कृतः भूमेस्तदोग्धनत्वात् राजा
सर्वस्वे हे ग्राह्यत्ववर्जिति चातुः । इति प्राप्ते—

त्रूमः । दुष्टगिराशिष्टपरिपालनाभ्यां राज्ञ रेणित्वं स्वत्वभिपेतमिति न
राज्ञो भूमिवैनम् । किन्तु तस्यां भूमो स्वकर्मफलः भूक्षामानो सर्वयोः प्राणिनां
मावारणं धनम् । अतोऽसाधारणत्वं भूमिगृह्ण्य सत्यपि दाने महाभूमेदानं
नास्ति ॥²

"*Maha-bhumi* (the Great Land, Public Land, cf. below 'non-public') : is it or not an object of gift ? 'King may give it away, for he possesses it.' Land is not his property

¹ *Vyavahara-mayabha* [*Dya Niraya*].

² *Nyāyamāla* by Mādhavāchārya (*Anamitramā Sanskrit Series*), p. 358.

"because sovereignty is for protection and growth only. Therefore it is not given."

"Doubt may arise in case a *Sārvabhauma* King (Emperor) "in Viśvajit and others 'gives away all he possesses.' In that "case (is) the Great Land which contains public roads, ways for "cattle, seats of water etc. to be given away ? For in land "there is his wealth owing to the text of Smṛiti—'King may "wish for (the wealth of) all excepting Brahmins.'

"The reply is that the purport of the Smṛiti "is that King's sovereignty is for correcting "the wicked and fostering the good. "Hence land is not king's wealth. On the other hand "in that land (state land) there is the common wealth "of all living beings to enjoy the fruit of their labour. "Therefore although there can be gift of a piece of "non-public (*Asadharana*) land there can be no gift of "the Great Land."

§ 348. The commentary *Bhāṭṭādīpikā* which is an accepted authority in *Mimāṃsā* has the following exposition on the subject:

मार्वभीमस्यापि न तत्त्वा स्वत्वम् । जयस्यापि च ग्रन्थस्मिकधनश्चेत्वादि-
विषय एव स्वत्वोत्पादकत्वात् । महापृथिव्यां तु राज्यमातृधिकारस्यैव जयेन
सम्पादनात् राज्यं हि स्वविषयपरिपालनकर्त्तव्यात् तत्रिमित्तकं च तत्त्वं
कथंकेभ्यः करादानं दग्धादेभ्य दण्डादानं इत्वेतावचानुम् । न त्वेतावता तत्त्वा
स्वत्वम् । * * * परिकल्पादित्तम् च चेत्तुदिक्षं तु देयमेव ॥

"Even a *Sārvabhauma* sovereign has no proprietary right in "it (*Mahāprithivī*=Great Land). For even conquest "produces proprietary right only in the "personal property, house, fields, etc. of "the enemy. In the *Mahāprithivī* (Great Land) "however, as the right is only of

¹ *Bhāṭṭādīpikā on Pāṇiniśāraṇī Darśana* (Mysore Edition), Vol. II, p. 317.

"government what is acquired by conquest" is merely government which is limited "to protection and growth of the country" and eradication of evil (therefrom) and for "that purpose to the realization of taxes from cultivators and of fines from offenders. In the land there arises no right of any other kind.....House, fields, etc. acquired by purchase and "the like, may however become a subject of gift."

Kātyāyana, the lawyer, deals with the subject in these words :— *

"When the king is called the *svāmin* (master) of the land and in no case of any other wealth, he only becomes entitled to receive the one-sixth share of the produce from it, not [that he is master] in any other way. The master-ship which is connected with him is due to the habitation thereof by living beings and is the one-sixth share arising from their acts whether good or bad."

Mitra-misra commenting on this says :—

"Its meaning is [this]: king is called the *Svāmin* of land, not of other wealth connected with land. 'Not in any other way' is [laid down] as there is want of master-ship in land. 'Living beings' are those having life; 'habitation thereof' is habitation of the land; master-ship that is mastership of the king. Hence he can only receive one sixth from their acts"

¹ कात्यायन,

मूलार्थे तु चूती राजा नामद्वयस्तु सर्व द्वा ।

तत्प्रकाशं हि वर्त्त्वा राजा याज्ञवल्योऽहं तु ते

मूलार्थं तदित्याचिलेत् भासितं तेषां वीर्णितम् ।

तत्त्वित्याचिलिप्तद्वयार्थं यज्ञवल्योऽहम् ॥ चौते ॥

चौते : यज्ञवल्योऽहम् चौते चौते । अथद्वयस्तु भूमिसम्बद्धव्यवस्था न चौते । अन्यथा भूमिसम्बद्धव्यवस्था चौते, प्रतिक्रियाम् । तदित्याचिलेत्, भूमिसम्बद्धव्यवस्था चौते, यज्ञवल्योऽहम् । तत्त्वित्याचिलिप्तद्वयार्थं एतम् । VML, p. 271.

§ 349. This is the traditional view of the law; this is the view of law and the view of Mīnāpsā whose verdict in Hindu law is final. This is in complete agreement with the view of the constitutional writers who have decided that the king is a mere servant getting his wages in taxes. The servant cannot claim the very property as his, to guard which he is appointed and for guarding which he gets his salary. This unanimous view of law and constitution on king's position was not confined to books. It was the common and accepted opinion in the country—so common and accepted that it had become current coin even in the domain of folk-lore. The *Jataka*, which

Jatakas we shall quote verbatim below in the next chapter, says [and there it is the speech of a king], that the king's authority is limited to magisterial duty, that he had nothing more than that, and that he is not the lord of the kingdom. It is further corroborated by the coronation ceremonial which is the very basis of Hindu Kingship and coronation rites and which I have already analysed for the reader. There is not even an atom of suggestion in that chain of formulae and symbolisms to imagine kingly proprietorship in the land of the realm. The idea is altogether foreign to the whole system.

Gupta title-deeds inscribed on copper-plates and registered inscriptions at the District Officer's office, whose seals they bear, clearly prove private ownership. In certain cases the king got only the $\frac{1}{6}$ th 'share' as in any other sale (*e.g.*, of moveables).

I. A., 1910, pp. 199-204 (Plates B and C). Plate A is a conveyance by the Municipal Corporation of a piece of land in town. The vendors are the president and the assembly (called Prakritic *jñatā* in Amara, § 252, p. 70 above). In this case the Emperor received "the legal $\frac{1}{6}$ th share" (*dharma-sha_{rd}ha bhag*, plate A, *I. A.*, 1910, p. 195).

§ 350. In the face of all this we have in the repeated editions of popular text books like Mr. Vincent Smith's *Early History of India* confidently stated :—

"The native law of India has always recognised agricultural land as being crown property."

"The native law of India" as laid down by its own lawyers of unquestioned and unquestionable authority is the other way. It may be the native law of any other land; it is certainly not the native law of India. It is not fair that a popular text-book should embody such a prejudiced and unwarrantable view dogmatically asserted, and asserted without taking the slightest notice of competent discussions on the subject. Wilks in his *History of Mysore* published as early as 1869 has exhaustively dealt with the subject on materials which were accessible to him¹ and which are accessible to Mr. Vincent Smith. Wilks shows that no foundation exists for attributing the feudal theory to Hindu Law. In the *Introduction to Hindu Polity* the constitutional view of Hindu literature was pointed out. Professors Macdonell and Keith who cannot be accused of over-liberal sympathy to matters of Indian history have had to admit in their *Vedic Index*² on a survey of all the arguments and materials for the feudal theory that—

"the evidence is however inadequate to prove what is sought; that the Greek observers are contradictory on the point; that the evidence adduced from the Vedic literature, and the *Manava-Dharma-Sastra* and the *Mahā-Bhārata* does not prove the theory; that the evidence so far as it goes of other Aryan peoples does not support the theory of original kingly ownership. Such ownership did not exist so far as can be

¹ Vol. I, Chapter V, pp. 63-138.

² Vol. II, pp. 214-15.

"seen in Anglo-Saxon times, nor in Homeric Greece, nor at Rome." The learned authors, however coolly pass by Jaimini, totally ignoring him, although they go to South Africa to find analogy for Vedic India.¹

§ 351. While in the second edition (p. 129) no authority *Artha-Śāstra* was suggested by Mr. Vincent Smith, in the Commentary's *Sloka* last edition (1914, p. 131n) from the translation of the *Artha-Śāstra*, Bk. II, Ch. 24 (p. 144), he has quoted a passage given by the translator 'These who are well-versed in the Śāstras admit that the king is the owner of both land and water, and that the people can exercise their right of ownership over all other things excepting these two.' The passage purports to be the translation of a "couplet of far-reaching political significance" quoted by a commentator of the *Artha-Śāstra*. I have obtained a copy of the manuscript of the commentary which is at the Oriental Government Library, Madras, made under the supervision of the Librarian, through the kind agency of Prof. Krishna Swami Aiyangar. The original couplet reads as follows:—

राजा भूमे पतिहृष्टः गाम्यक्षेत्रदक्षय च।
ताभ्यामन्यतु यह्य ततु साम्य कुटुम्बिनाम् ॥

A mere reading of this *sloka* will satisfy those who are familiar with Hindu law that the translation is not what the *Sloka* says. The natural, unforced meaning of the *sloka* is:—"The king is the protector (*pati*), according to the opinion of the learned in the Śāstras, of the *bhumi* (land) and water. Excepting these two whatever property there may be, his family members have sameness of right therein."

¹ Macdonell and Keith, *Vedic Index*, Vol. II, pp. 214-15. The authors also say "It is not denied that gradually the king came to be vaguely conceived—as the 'English king still is—as lord of all the land in a proprietary sense.' The authority for this statement is nil, except 'as the English king still is' which is the basis, the original sin, of the theory. The relic of the theory still lingers vaguely."

In effect it is the theory of Mimāṃsa and, the law and constitution retold. It is retold in connexion with the rights of the family of a ruler. A kingdom is not portable, because according to the Śāstras it is not the property of the king. As the Śastrakāras have said, *bhūmi* 'with seats of water' upon "it belongs to the king, only in as much as he has to protect it and no more." He is only its Protector. Hence of his family members (*kutumbinām*) there is no copercenary therein. As protector he takes taxes, and as he is the protector of the *bhūmi* 'with seats of water' on it, he is entitled to derive taxes both from land and water. His family members have nothing to do with these taxes or with the sources of these taxes.

To attribute the sense of the translation cited to the Śloka is little short of sacrilege. And to attribute the sense to the commentator of the Artha-Śāstra is to attribute madness to a Hindu writer of Hindu times. Any one in whose veins ran the culture and tradition of "the Śāstras" could never mean in sound mind what has been fathered on the author of the Śloka.¹

¹ His name and date are not known.

CHAPTER XXXV

Position of the Hindu King

§ 352. To recapitulate the position of the Hindu king.

The king had his civil list defined which was called Civil List with reference to the income of the State and the position of the Monarch and Country.¹ The whole revenue was not his salary. Salaries of the Queen and junior queens, of Queen Dowager and Princes and other members of the royal family were also fixed.

§ 353. He had no jurisdiction over individual subjects.

^{King master, of no subject} He was called master, but it was settled law which people knew like the daily appearance of the sun that he was master of no subject except a criminal. The *Jataka* which does not deal in philosophy or ideals but facts and every-day life, puts it in these words in reply to the demand of a beautiful wife who was desirous of absolute mastery over subjects :

"My good lady, to me the inhabitants of the whole realm are no bodies; I am not their master (*i.e.*, they are their own masters). I am master only of those who offend against the ruler's (laws) and do what is unlawful. For this reason, I

¹ *Artha-Sastra*, Bk. V, ch. 2 ; 21 (p. 245)—

दृग्गत्तमपदकाला भवत्तमस्यमुदत्यादिन कारपयेत् । कार्यसाधनस्थानं तो वस्त्रामेष्व अतीरमत्येत् ।
एषमात्रो दीपदीन । N. B.—The term *kritya* includes the king.

सम्बन्धित्वादेवत्यन्तं तसी राजा । (p. 246).

"am unable to give you mastery and rule over the whole realm."¹

§ 354. With this defined position, shackled with the King constitutionally checks and limitations we have noticed, a servant subjugated under the great constitutional power of the Paura-Jānapada, with a conscience trained to be prone to listen to the public voice, his position really was that of the Servant of State, or rather as our forefathers put it mercilessly, of a drudging 'slave' (*dasya*). The epic exhibits as an ideal that a king should even give up his dear wife if asked to do so by his subjects: a popular and somewhat crude way of expressing the king's position, but all the same enshrining the radical demand of Hindu constitution from its king to sink his individuality into his office. With such principles the king was virtually a constitutional slave. Even the Hindu Hobbes, the great monarchist Kautilya, would not allow the king to have personal likes or ill-likes. "A king has no personal likes: It is the likes of the subjects (that should be followed "by him)."²

This lofty sense of sacrifice made the constitutional slave into the morally master moral master: that 'one man who rules over numerous wise and brave men.' He was born, as says the *Mahā-Bhārata*, for the sake of others, 'like the horse or the goat.' Hindu kingship is the highest

¹ *The Jātaka*, Vol. I, p. 358:

मह नन्द सकलराजाहितो न वार्ति चौति नाई तेवी मामिको ने पन राजार भीतो अवधार
जाएनि तेस्यज्ञेयार्थ मामिका ति इमिना कारणेम न माता एवा मामिको राजदिव्य चालक दारि ति।

The king had evidently a palace jurisdiction of superior nature (*Vaiyah*—'full control') "for the sake of convenience."

* *Artha-Sāstra*, Bk. I, ch. 19, 16 (p. 29)—

उपाधुर्ये शब्द राज; उपाधुर्य दिति वित्तम्।
सामाधिष्ठि राज; उपाधि तु दिति वित्तम्।

ideal of sacrifice on the part of the individual whose privilege it was to be the king of the Hindus.

§ 355. His utility was very great. He saw to the transfer of ministers and ministry and was the co-ordinating spirit in government. Propelled by his high sense of sacrifice, high traditions and high position, morally he stood far higher than the ministers and rulers-ministers. If people found the actual governors bad, he still remained the centre of hope and reform and avoided disruption.¹ Ministers came and went, but the king remained. Even when he was powerless, he was (as Kautilya puts it) the Symbol of State.² He was the standard of sovereignty to rally loyalty and hold the realm together. He was, in the words of Śukra, the root of the tree of State:

"King is the root of the Tree of State; the Ministry "is its trunk, the military chiefs are branches, the army are the "leaves of the tree and the Subjects are its flowers, "prosperity of the Country its fruits, and the whole Country "the final seed."³

But for him the ministry would have tended to become an oligarchy, and the fruits and seeds for future fruits would have fallen in their hands and been misappropriated

¹ *Ibid.*, Bk. VIII, ch. 1; 127 (p. 390)—

मनिपुरीहितादि भवतीमध्यप्रयत्नं पुरुषद्वय-प्रकृतिमध्यप्रतीकारसेवनस्य राजेष्व वरीति भूषितु
वाचादेव्यानव्यवसितः करोति ।

² *Ibid.*, Bk. V, ch. 6; 96, (p. 254)—

भजमारीयम्

³ *Sukrasitistru*, V. 12,

राजाहृष्टस्य उपतिस्तुते शाश्वायमचिदः ।

शाश्वा मेमचिदः सेमः पद्मः तुमुकानि च ।

पद्मः कलानि धूमानि शीलं भूमिं पृष्ठिता ॥

Looking at his utility and at his life of superb sacrifice¹ the Hindu world well put its verdict in the mouth of Bhishma, the representative of Hindu royalty in Hindu literature :

सर्वं धर्मपरं ज्ञातुं लोकान्वेष्ट सनातनम् ।

'Of all *dharma*s (duties) rulership is the highest in society, for all times.'

¹ *Maha-Bharata, Santi-Purana*, ch. LXIII, 29—

चाक्रध्यामः सर्वं भूतानुकर्ष्या
लोकान्वेष्ट प्राप्तं भीजवत् ।
विश्वानां भीजवत् दीक्षितानां
ज्ञाते धर्मं विद्यते पर्यावान् ॥

CHAPTER XXXVI

Character of the Hindu Monarchy

§ 356. It would be evident from the above discussion of State & Trust *Mīmāṃsā*, from the theory of taxation, from the coronation oath and other points noticed above that the State under Monarchy in the eyes of the Hindu was a Trust. The object of the trust is clearly stated in the *Śruti*-text which had to be repeated at every Coronation: "This State to Thee (is given)—Thou art the "director, regulator, firm bearer (of this responsibility)—for "(the good of) agriculture, for well-being, for prosperity, for growth "of the people), (that is) for success"¹

The Trust, the State, thus created was for the prosperity of the People. It is this underlying principle which has been expressed in later literature in so many forms, culminating in the fixed maxim that the king is the servant of the people getting his wages. If the object of the trust is not fulfilled, the trustee is "to be shunned like a leaky ship on the Sea."²

The *telos* of the Hindu monarchical state brings us to the great distinguishing feature of that state. The end of the state was to secure peace and prosperity of the people.

¹ *The White Yajurveda*, IX, 22—

"This is thy Sovereignty. Thou art the ruler, thou art controller, thou art firm and steadfast.

"Thee for land-culture, thee for peace and quiet, thee for wealth, thee for increase of our substance."

—R. T. H. Griffith's translation.

² *Mahā-Bhārata*, *Satī P.* LVII, 43.

Sacerdotal duties were never imposed upon the king. He was never a priest even in the Vedic age. By prosperity was meant, of course, the immediate material prosperity : the state was instituted for *land-culture, wealth, etc.* That prosperity, which was secured by a correct administration and justice, was regarded to bring about moral prosperity in its train as a corollary.

§ 357. Again, the Hindu Monarchical State
A civil State was essentially a civil state. Standing armies appear as early as the 6th century B. C. and probably had existed before it for some centuries. At times very large armies, three quarters of a million strong, were maintained.¹ But the State never lapsed into a military polity. The governors of the provinces were civil officers. All the known orders in inscriptions are addressed to civil functionaries. The Commander-in-Chief and all other military chiefs were appointed by the Council of State where the Commander-in-Chief had no place. We do not find the army making and unmaking kings. All the traditions of depositions,—e.g., that of *Nāya-Darśaka*, of *Pālaku* or of the early *Vena*, relate dethronements brought about by the Citizens of the Capital and other constituents of the civil population, not by the army. The king among his several titles—*Narapati* (Protector of the People), *Bhāpati* (Protector of the Country) *Bhāttāraka* (Lord), *Great King* and others—has not got an epithet indicating an official military character, although his personal heroism is often extolled. He as the head of the executive was undoubtedly the head of the army, and in practice he very often led the army and fought, but that was a personal matter. There is no theory which gives him a military halo. He was not the generalissimo of the army of inherent right; that office was quite distinct from that of kingship from Vedic times (§ 211).

¹ E.g., in the time of Chandragupta Maurya.

Likewise, war was to be avoided as far as it was possible, and especially so, for conquest. This was more or less a settled principle of Hindu politics.¹ Militarism as a feature is everywhere absent.

§ 358. On the other hand the most pronounced feature of the Hindu monarchy, as we have seen, was the paramount position of law in the polity. We have also noticed the prominent reference to law in the coronation oath of the Mahā-Bhārata. (The civil character of the Hindu monarchy is reflected in the stress laid on law.

§ 359. Laws of war and conquest were incorporated into Conquest and ~~sense~~
of Justice the Civil Law as one of its limbs, so much so that the question of conquest was often discussed from the point of view of municipal law, the standard being the standard of the morality of law. If a state was conquered its government was to be re-entrusted into the hands of the old ruling house. This was what the Mānava Dharma-Śāstra² laid down after an experience of a nearly all-India, one-king empire, extending 'from sea to sea,' from Madras to the Hindu Kush. It was based on the analogy of the legal theory of 'legitimacy.' It was not a mere theory which was once preached as a pious opinion and then forgotten. It was largely followed from the 4th to the 10th century A. C. In the Allahabad pillar inscription of the great conqueror Samudra Gupta of the Imperial Gupta dynasty we find the same principle acted upon. Kālidāsa records the same practice. The earliest Muhammadan writer bears witness to it. "The wars they wage with the neighbouring princes are "not usually undertaken with a view to possess themselves with "the adjoining dominions..... When a prince makes himself "master of some kingdom, he confers the government upon "some person of the royal family," (851 A.C.—Account of the

¹ Manu, VII, 199 : Mahā-Bhārata, 69, 23 : "Bṛhaspati has laid down that a wise King should always avoid war for acquisition of territory."

² Manu, VII, 202. Other law-Codes re-iterate the same principle.

merchant Sulaiman recorded by Abu Zaid, trans. (1718) by the Abbé Renaudot). In the age of Hindu Rationalism which formed the palmiest days of Hindu history, the theory existed in the form noticed by the Greek writers with regard to Hindu attitude to foreign politics. Arrian drawing upon Megasthenes records in his *Indika* (IX):

"Sense of justice, they (Hindus) say, prevented any Indian King from attempting conquest beyond the limits of India."

§ 360. Only such a theory would explain the great fact that although Chandragupta's was "the mightiest throne then existing in the world." (Rhys Davids) and so it remained under his two successors, and that although the Maurya emperors found their next-door neighbour, the Selenoid empire, weak and crumbling, yet no inclination was exhibited to go beyond the Hindu Kush, the natural frontier of the India of those days.

§ 361. To this civil and legal character of Hindu Polity, Longevity a result of Civil Polity the sociological historian, I venture to think, would mainly ascribe the extraordinary longevity of the Hindu State (§ 371), and the absence of a deadly conflict between the People and the Crown.

V
HINDU IMPERIAL SYSTEMS

CHAPTER XXXVII

Imperial Systems

§ 362 The Aitareya Brāhmaṇa places after the republican **Ādhipatya** and **Sarvabhaumā** group of states the monarchical group which consists of these varieties :

(1) Monarchy,¹ (2) Great or High Monarchy (*Mahārājya*) ; (3) Over-Lordship (*Ādhipatya*), and (4) Pan-Country Sovereignty¹ (*Sarvabhaumā*).

The High Monarchy is not defined. But the word *mahā*-(*mahat*) connotes relativity, e.g., superiority between States of the same kind. *Mahārājya* probably meant a large monarchy, larger than its neighbours, with certain constitutional features at present not known. *Ādhipatya* in its technical sense evidently signifies an over-lordship embracing protected states; the *Brāhmaṇa* after the mention of the *Ādhipatya* has "May I be (sovereign) enveloping neighbours".² *Ādhipatya* thus seems to mean an imperial system in which suzerainty or 'over-protection' (*Ādhipatya*) on states outside its frontiers was exercised by the dominant state. Khāravela who had taken the consecration

¹ The *Rājya* is qualified with *parameshtya*, apparently to distinguish it as the *rājya*, the *rājya* superior, i.e. monarchy. राज्या राज्यं चेद्य अस्ति परमतो राज्यं एव. It is also possible that *Parameshtya* was some sort of distinct monarchical constitution (cf. व्याप्ति राज्यिकं परमेष्ठिन् पारमेष्ठिम्. Aitareya Br. VIII. 12). I remember having seen a passage in the *Mahā-Bhārata* where some king is styled *Parameshtya*. The rare *Sarvātīya* (VIII. 12) if technical, was probably a reminiscence of the discredited 'autocracy' which the oath in the *Mahā-Bhārata* specifically excludes from Hindu kingship.

² VIII. 15—

सामाज्यं और्ज्ञं सामाज्यं इं प्रथा गरमेहेऽपान्तं राज्यं माहाराज्यमाधिपत्यमासं समन्वयीयो भागः

³ Ibid., समन्वयीयो भागः.

of *Maharājya*, was described obviously in consequence of his conquests and *rājasūya*, as *Adhipati* and *Chakravartin*.¹ The wish to be a *Sārvabhauma* is expressed to become "(the sole) monarch of the land up to its (natural) frontiers, up to the sea, over all human beings."² This is a variety of large monarchy which is based on territory as opposed to nationality (e.g., *Jānarājya* of the *Śatapatha Brāhmaṇa*). It however claims the whole area (*sarva-bhūmi*) within natural boundaries, the country with "natural frontiers." The "natural frontiers" notion is expressed by Kauṭilya in his *chaturanta* sovereignty ('an empire up to the four limits')³ and he defines it to be the imperial field as lying between Cape Comorin and the Himalayas, i.e., the whole of India.⁴ The ideal of one-king empire extending up to the seas probably arose in Magadha from where the field for conquest lay open up to the Bay of Bengal. Its non-Aryan population, unlike the Aryan Janas or nations of the Doab, was no moral barrier to the Hindu imperialist.

We have thus two main systems : one is the Suzerainty or *Ādhipatya* system and the other is the Pan-Country Monarchy or the *Sārvabhauma*.⁵ The latter system was extended and applied even to the Aryan India by the kings of Magadha which shocked the principle of *Jānarājya*. Hindu historians denounced the "one-king," "one-umbrella" sovereignty of Mahā-Padma established over the ashes of the houses of Vedic antiquity⁶ § 363).

¹ Jayaswal, *J. B. O. R. S.*, III. 434, 459; IV. 376, 396.

² *śatayoga Br.*, VIII. 18—

सर्वभूमिः सर्वतुम् चासादपराधोत् प्रथमे समुद्रपर्वताया पक्षाद्

³ *Artha-Sāstra*, III. I. 58, p. 159.

⁴ *Ibid.*, IX. I, p. 338.

⁵ The *Sārvabhauma* does not relate to the "whole Earth." See *bhumi*—country (§ 351); *Prithivī*—country. 'deha,' according to *Arthashastra*, p. 338.

⁶ See *Purāṇa Text* (Pargiter), P. 25. Jayaswal, *J. B. O. R. S.*, I. 111.

§ 363. At the same time there was the system called the Sāmrājya System. This was older than the *Sārvabhauma* and also probably the *Ādhipatya*. This is the favourite of the Vedic literature. It is significant that the Aitareya detaches it from the monarchical systems and treats it as distinct. What is still surprising is that the Brāhmaṇa places it at the head of the list of non-monarchical systems. We can understand the reason if we analyse the system. *Sam-rājya* indicates a "collection of states" under one acknowledged super-state. In modern phraseology it was a Federal Imperial system. The federal character distinguished it from the 'one-king' system. According to the Aitareya Brāhmaṇa the rulers in the Prāchī (East) took the consecration of Sāmrājya, i.e., the Prāchī or Magadha had become the imperial seat. The *Sukla Yajurveda* knows the system as prevalent in another part of India (West, xv. 12). Prāchī was under the house of Jarāsandha, called in history after his ancestor Bṛihadratha. The Mahā-Bhārata says that the position of Samrāt was acquired by Jarāsandha. Jarāsandha was the President or Samrāt of the Federal Organisation and Śisupāla, king of the Chedis, was the common generalissimo. In this detail we detect an inter-state basis of originally free nature. In the first book of the Mahā-Bhārata we actually find a free election of an emperor by a collection of kings and his consecration to that position.¹ The datum of the *Sabhā-Parvan* also implies that the system had been introduced by the rulers for self-protection,² but that Jarāsandha had abused it and reduced other sovereigns to slavery.

In view of our interpretation we can easily imagine how a small king like Janaka of Videha had obtained the position of

¹ *Sabhā-Parvan*, Ch. XIX.

² Cf. *Ādi-Parvan*, Ch. 100, 7.

Samras.¹ Any outstanding personality could be elected leader of the organisation. It seems that owing to the character of the organisation the Aitareya classed it with the popular constitutions.

§ 364. The system which won the day in the post-Later history of Monarchies² period was the **sārvabhaumam**. The system began to take shape about 700 B.C. when the national states began to give way (§ 247). The old dynasties, come down from Vedic times, began to dwindle. In the next century, large, non-national monarchies greatly developed. There were about three of these. One, but not yet the foremost, had its seat in Magadha, another in Kosala and the third in Avantī.³ Competition follows between the three and Magadha finally wins under Nanda-Vardhana.⁴ A permanent Sārvabhaumam is set up about 150 B.C. A century later, the old traditional houses are finally wiped off the tablet of history by the Śūdra Emperor of Magadha (§ 362). Literally a 'one-umbrella' empire covering the whole of Northern India except the Punjab was erected: Hindu historians marked it as the beginning of a New Period.

In 600-450 B.C. people began, as it were, to question "Why should the old dynasties be allowed to live on?" And the two first cases of usurpation were enacted—in Avantī and in Magadha. A political thinker actually formulated a theory of usurpation against degenerate houses.⁵ The old

¹ See ante (II.) p. 4, n. 3.

² C. 700 B.C. Jayaswal, *J. B. ORS*, IV, p. 26.

³ First under the *Vishvakaritas* and then the *Pradyotas*.

⁴ Jayaswal, *J. B. ORS*, 187, 107.

⁵ Cf. Bhāradvāja, quoted and refuted by Kaṇḍilya in *Artha-śāstra*, V. 6. 95, pp. 253-4. Kaṇḍilya points out the immorality, the fact that the ministers do really rule, and above all the great danger of punishment by the people.

Bhāradvāja was a ruthless writer. Kapika was his personal name. He preached, according to the *Mahā-Bhārata*, in Western India, to a *Saṃvara* king. Govinda-rāja, Kaṇḍilya A.K., 100, 39, calls his a 'crooked policy.'

dynasties seem to have outlived themselves and ceased to perform their function.

§ 365. This type of Hindu Imperialism was also known Chakravartin as "Chakravartin-system". It has reference to 'the arena where the imperial wheel moved unobstructed'. The basic idea again is territory. In the place of the old 'up-to-ocean' limit it substituted a new definition—from Cape Comorin to Kashmir.¹ The Chakravartin ideal had been in the air certainly as early as 570 B.C. and presumably earlier. The Buddha took it from the phraseology of politics and proclaimed the foundation of the Empire of his Religion (Dharma-Chakra). 'Conquest', 'Conquest,' 'nothing but Conquest,' and to create oneness by that Conquest, was the breath of the eastern Hindus in 600-500 B.C. The Buddha claimed to be a Chakravartin-emperor and the Mahāvīra, another great teacher, claimed to be the Conqueror (Jina) of his time. As in the Moghul period the air was surcharged with the idea of founding Badshahis both in religion and in politics, so some two thousand years before people thought nothing but of unifying the continent by conquest in religion and in politics.

The idea of unity was the only element therein which would find approval of the historian. Apart from that element, there was nothing in the system to commend itself to the experience of the country. The system, meant development of a tremendous power, but it was a power attained under intoxication. The after-effect was sinking into exhaustion. It never became an approved system. The law books and political thinkers went back to the ideals of the Federal

¹ Artha-Sāstra, p. 338.—तेषां युद्धवीरं तत्त्वं चिन्मयमुदाकरस्त्रौषीषो द्विष्टन्तस्त्रौषीष-प्रस्ताव इति एव च अस्तर्विदेशम् 'Country is the whole land (i.e., India). In it from the Himalaya up to the Ocean—straight north, 1000 yojanas in measure, is the Chakravartin-arena.'

System and the *Adhipatya*. They preached that individual states had a right to live.¹

§ 366. The great feature of the Magadha imperial Centralization was its centralization. Justice had become royal, even law tended to be royal.² The village came under the royal officer. All ships were owned and let by the state. Virtues alone did not come under the focus of the Crown, also vices were brought under the imperial vigilance. Prostitutes were placed under a royal department, gambling was centralised in government buildings or buildings licensed by government, hotels and wine shops were put under an imperial department. Mines were monopolised or, to quote the old phrase, brought under one outlet (*ekamukha*). Some of these measures were beneficial, others injurious.

Centralisation was against the genius of the race. The Buddha founded his empire, but the machinery of that empire was self-government, and it flourished. On the other hand under the Magadhan machinery, the soul of the country was chained round the imperial standard, and it failed.

§ 367. The system which was tried next was a compromise. An imperial system of compromise The Gupta system tolerated a few sub-states under it, but in reality it was neither a Federalism nor the inferior type, the pure *Adhipatya*. In essentials it remained a large monarchy. A real federalism with something like equal treatment to other states remained to be revived.

§ 368. For our purposes of constitutional study the second³ and the third⁴ empires are but mere monarchies. The power

¹ Visnug, III. 47-58 राजा प्रयत्नातो तु तद तमुलीनमिष्येति । न राजकुमारस्तिव्याम् । See also Mann, VII. 202.

² Artha-Śāstra, p. 150, धर्मप अवधारय चरित्प राजायनम् ।

³ Of the Guptas.

⁴ That under Harsis, the Maukharis, and others.

of constitutional bodies under them must have varied to some extent according to the periods of peace and war. In periods of war and stress they must have become somewhat weak and in periods of peace they would have grown powerful. The popular forms, at any rate, still lived.

VI
REVIVAL

17
MAY 19

CHAPTER XXXVIII

Revival of Hindu Polity

§ 369. The period after 700 A. C. is a period of darkness and disruption. Popular institutions decayed and Hindu traditions dwindled. The causes, as observed above, are yet to be investigated.

§ 370. But when there was a Hindu revival in the time of Šivāji and the Sikhs, the Sikhs as a polity failed. They failed because they could not connect themselves with the Past. They followed a system which prevailed around them and established a polity of one-man's rule ; Guru Govinda wanted to remedy it but the attempt brought about 'no man's rule.' It was the "Padshahi," the Moghul form, in success and in defeat, in rise and in fall. But the movement in the Maratha country had a different history. There they looked into past history and drew up a constitution and founded a polity on materials that were easily available to them but the materials which connected them with the Past. They consulted the *Mahā-Bhārata* and the *Šukranīti* and found that king should reign but not rule, that government should be vested in a Ministry of eight ministers. And they founded the *Ashtapradhāna*.¹ They searched out technical terms from political literature of the country and drew up a *Rājakośa* or Book of State Terms. Yet the system tried was only one portion of Hindu polity, one half of the whole body. They had the *Parishad* but they had not the *Paura-Janapada*. To their great credit it must however be said

Cause of failure half of the whole body. They had the *Parishad* but they had not the *Paura-Janapada*.

¹ See note (II), p. 124, n.

that in modern times they were the first to realise that one man's rule was not allowed by the wisdom and experience of their forefathers, that it was foreign to the genius of their *Sastras*. Their limitations were the limitations of darkness and ignorance about the constitutional history of the country, a darkness which we have not yet fully removed three centuries after.

VII
CONCLUSION

CHAPTER XXXIX

Conclusion

§ 371. This is a brief survey, in fact too brief a survey, of a polity which had a free career of at least thirty centuries of history—a career longer than that of all the polities known to history. Babylon might have lived a few centuries longer, but unfortunately Babylon is no more. Against this we have India still existing, and in this respect China—another civil polity—is her only parallel.

§ 372. The test of a polity is its capacity to live and develop, and its contribution to the culture and happiness of humanity. Hindu polity judged by this test will come out very successfully.

§ 373. The constitutional progress made by the Hindu has probably not been equalled, much less surpassed by any polity of antiquity. The great privilege of the Hindu at the same time is that he is not yet a fossil; he is still living with a determination which a great historian (Duncker) has characterised as a tenacity which bends but does not break. The Golden Age of his polity lies not in the Past but in the Future. His modern history begins with the 17th century when Vaishnavism preached the equality of all men, when the Śādra, the helot of the ancient Hindu, preached shoulder to shoulder with the Brahmin (who welcomed and encouraged it), when the God of the Hindu was for the first time worshipped with hymns composed by a Muhammadan¹, when Rāmādāsa declared that

¹ Coins have been found which Sir Alexander Cunningham, the most competent critic on Hindu numismatics, has placed about 1000 B.C. The Purāṇas and Kshatravāla's inscription (JBORS, III, pp. 436-7) indicate the date of the Maṇa-Bībīrata to have been c. 1425 B.C. Megasthenes, 310 B.C., found the Hindus counting 154 kings from the earliest times to Chandragupta.

* Bass-khan's *Saraiyās* have been chanted since then at the evening service in Vaishnava temples. Compare with this the view of Ghallū who would bury the Hindu at Kāsh and cremate the Muhammadan at Benares.

man is free and he cannot be subjected by force¹, and when the Brahmin accepted the leadership of the Śūdra in attempting to found a State.

§ 374. The Reformation of the Hindu has come. But a force which is greater still is also coming. This is the pagan thought, the European man-hood. What a coincidence that the race which evolved the greatest constitutional principles in antiquity should be placed to-day in contact with the greatest constitutional polity of modern times. The contact is electrifying : it can either kill or rejuvenate the Race.² Probabilities, however, are, as the historian thought,³ for the latter, and a Hindu would naturally hope for the latter.

§ 375. Constitutional or social advancement is not a monopoly of any particular race. I am not a believer in the cheap wisdom which preaches that political greatness is inherent in some peoples. It is a superstition which is as baseless as the Spanish superstition of the Blue Blood. There is no such thing as Blue Blood in political and constitutional evolution. Political and constitutional progress is a creation of circumstances and human forces. And even if such Blue Blood be a reality it is certainly present in the veins of the Hindu.

¹ भरतेह का वाचीनः सत्त्वा न ले परापोनः *Datt-Bodha*, I. 10. 25.

² There is much unthinking and unreasonable mortification at times witnessed at the thought of being "conquered." But conquest is only a mode of receiving new thoughts and new life. What great modern community was not conquered ? The primitive state of England would have continued much longer but for the advent of the Danes and the Normans. Germany and Italy would have remained a European Rajputana or a Kathiawali but for the French and Austrian domination. India would have become another Siam, Ceylon or Korea but for the Muhammadan incoming.

³ "With this (tenacity) they (the Hindus) have retained a costly possession, that "inclination towards the highest intellectual attainments which runs through their whole "history. This treasure is still vigorous in the hearts of the best Indians, and appears "the more certainly to promise a brighter future."—Duncker, *History of Antiquity*, (1852-57) IV. ch. 10.

APPENDIX TO PART II

APPENDIX D.

Additional Notes on Part II (1924).

P. 71.—*Sreshthins* or President of the Town.

Divisional capitals or seats of Governments (*adhibhūnas*) had their *Sreshthins* under the Guptas. El. XV, 130 gives the *Nagara-sreshthins* of *Koti* in the Province of Bengal under Kumara Gupta. He is given the honorific *arya* before his name (p. 142), and is associated with the District Officer in the administration of the district.

Cf. also Rhys Davids, *Buddhist India*, pp. 96–97, for *Jeffakādā, pamukkā* taken as Aldermen or Presidents, and *Mahā-Setti* as the Chief Alderman over the Aldermen of the guilds.

P. 124.—*Pratinidhi*: whether a Representative of the People?—

Pp. 130–131.—Council of State and Representative of the People—
District administration in Gopīa times and Local Representatives—

A sidelight is thrown by the Gupta system of District administration. The Damodarpur copper plates, discovered in the district of Dinajpur, Bengal (El. XV, pp. 113–145), prove that the District Officer [*Vishaya-pati* or *Vishaya dyuktaka*, appointed by the Governor (*uparika*) of the Province of Bengal (*Pundravardhana bhūti*), the latter holding his appointment from the Emperor direct] made settlements of land in conjunction with (*sariseya-rakharati*) the President of the town (*Nagara-sreshthins*), the President of the merchants, the senior (*Prathama*) *Kulika* (town judge), the Senior city Registrar (*Prathama Kayastha*). We thus find the local representatives associating with the Government District Officer in an ministerial act of the District.

"The governmental authority of the district" (*adhibhānādādhikarana*) is expressly mentioned as vested in the government official along with the popular officials of the city corporation—e.g., *Niyuktaka-kumārdandga, Vetravarmati adhibhānādādhikarayam cha Nagara-sreshthi* (etc.)—*puroge samyatahara* (p. 133).

Similarly in the Government of the State it is very probable that the process was repeated.

Pp. 101—105.—*Mahattardī*.

See IA, X, 213 and EI, XV, p. 136 on *Mahattaras*. In the Damodarpur plate (EI., XV, 36) the *Mahattara* and other *Ashṭa-kula-adhikarayās* deal with settlement of land and report to the Governor. Cp. this with *ibid.*, p. 133, where the same function is performed by the President (*Sreshthin*), *Kulika*, *Registrar*, etc., along with the Government District Officer. The *Mahattara* is there reporting from some interior town.

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ABBREVIATIONS

Account of the Merchant Sulaiman Recorded by Abu Zaid.	Translated by Abbé Renaudot.
A., Artha-Śāstra AŚ, Kautilya.	The Artha-Śāstra of Kautilya, ed. by R. Shama Sastry, 1909, Mysore, Govt. Oriental Library Series, Bib. Sanskrita no. 37.
	Its translation by Dr. Shama Sastry, Bangalore, 1915, Same series, no. 37, Part II.
Abhidhāna-Rājendra	Jaina Prakrita Kosha Ed. Rutlam, 1919.
Adhyaksha-prachāra, notes on	Notes on that section of AŚ. by Dr. I. J. S. Taraporewala
Aggañña S.	See Dīgha Nikāya.
Aggañña Suttanta,	
Agni-Purāṇa	... Bengal Recension.
Ait. Br.,	Ānandāśrama ed.
Aitareya.,	
Aitareya Br.	
Aitareya-	
Brāhmaṇa,	
Alberuni	... Author of Alberuni's India.
Alberuni's India	... By Alberuni : Trans. by Sachau in two volumes, (Eng. Trans.) Trübner, 1888

Altindisches Leben ..	By Zimmer, Berlin, 1879.
Amara-kosha	By Amarasimha, Ed. in Trivandrum Sanskrit Series Nos. XXXVIII, XLIII, LI, LII, by T. Gaṇapati Sāstrī with the commentary Tikāsarvasva of Vandyaghatīya Sarvānanda.
Amara-simha	Author of the Amarakosha.
Ambaṭṭha Sutta	See D. N.; translation of, in Dialogues of the Buddha, Vol. I.
Ambaṭṭha Suttanta...	See D. N. Translation in Dialogues of the Buddha Pt. I.
Anabasis G. P.	By Arrian. Gana-Pāṭha of Pāṇini.
Ancient India as described by Classical Writers, or, Ancient India as described in Classical Literature	By Mc Crindle.
Āṅguttara Nikāya ...	Ed. by the Pāli Text Society.
Anuś. P.	See M. Bh.
Anuśāsana Parvan,	
Aprākṛka	... Commentator on Yajñavalkya-Smṛiti. Ed. by Hari Narāyana Apte, 1903.
A. S. R.	By Cunningham.
Archeological Survey Report	

Arrian	... Author of <i>Anabasis</i> and <i>Indika</i> . See <i>Magasthenos</i> and <i>IIA</i> .
Asahāya	... Commentator of <i>Nārada Smṛiti</i> .
Āsvaghosha	... Author of <i>Vajrasūchi</i> Ed. by Weber in <i>Indische Studien</i> .
A. V.	Ed. by Whitney
Atharva-veda	
Āṭhakathā	... Commentary on the <i>Tripitaka</i> , by Buddhaghosa; extracts from, translated, in <i>J. A. S. B.</i> VII (1838.)
Avadāna-Śataka	... Ed. by Speyer, in two volumes Petrograd, 1902.
Ayodhyā K.	Rāmāyaṇa.
Ayodhyā Kāṇḍa	
Āchāraṅga Sutta- or Āyāraṅga Sutta	(a) Ed. by Jacobi, 1882. (b) Ed. Asiatic Society of Bengal, when not otherwise specified.
Āpastambiya Dharma-Sūtra, Āpastamba Dh. S.	Ed. Georg Bühler, <i>Bombay Sanskrit Series</i> - no. XLIV. (with Haradatta's commentary).
Āśvalāyana Gṛihya- Sūtra	Ed. Ānandāśrama Series, Poona.
Āryadeva	... Author of <i>Chatuśatikā</i> ; fragments of, in <i>J. A. S. B.</i> 1911.
Bāla, Bāla Kāṇḍa, ...	See Rāmāyaṇa.
Bālama-Bhattī	... 'Commentary on <i>Mitāksharā</i> ', Chowkhambhā Series.
Bāpa	... Author of <i>Harsha-charita</i> .

Baudhāyana	Ānandāśrama Ed. in the Smṛti-Samuchchaya.
Dh. S.	
Baudhāyana Dharmasūtra	
Bhāṭṭadīpikā	... Commentary on the Pūrvamīmāṃsā Darśana by Khaṇḍadeva, Ed. by Mahādeva Sastri and L. Srinivāsa-chārya, Mysore, 1911.
Bhāgavata.	Bengal Recension.
Bhāgavatī Purāṇa	
Bhaṭṭojī Dīkṣhita	... Author of Siddhānta Kaumudī.
Bloomfield	... Translator of the hymns of A. V., in S. B. E. Vol. XLII.
Br. Ar. Up.	Nirṇaya-Sāgara Edition.
Bṛihadāraṇya-kopanishad	
Bṛihaspati	... Translated by Jolly in S. B. E. vol. XXXIII.
Bṛihaspati Sūtra	... Ed. by Dr. F. W. Thomas (Le Muséon) pp. 131—166)
Br. S.;—Bṛihat-Samhitā	By Varāhamihira, ed. by Kern, Asiatic Society.
Buddhische Kunst in Indien	By Grünwedel;
Buddha	... By Oldenberg.
B. I.-Buddhist India	By Rhys Davids.
C C I M.	By Vincent A. Smith.
Catalogue of Coins in the Indian Museum	

Chandeśvara	... Author of R N R. and V R.
Chānakya	... Same as the author of AS., ('the son of Chapaka).
Chatus̄-śatikā	... By Āryadeva; Ed. Haraprasāda Shkstri (ASB)
Chullavagga	... Vinaya Texts, Vol. II. Translation of, by Oldenberg and Rhys Davids, in SBE. Vols. XVII and XX,
Childers	... Author of the Pāti-English Dictionary
C A I. Coins of Ancient India	By Cunningham, London, 1891.
Corpus Inscriptionum Indicorum III. C. I. I. III.	By Fleet for the Corpus Inscriptionum.
Cunningham	... Author of C A L and A. S. R. Report of the Archeological Survey of Western India, Indian Eras.
Curtius	... See I. I. A., Megasthenes.
Chh. Up., Chhāndogya Up.	Nirṇaya-Sāgara Edition.
Chhāndogya- Upanishad	
Dandin	... Author of the Daśakumāra Charita
Daśakumāracharita	By Dandin ; Ed. with various readings by Nārāyaṇa Bāl Krishna Godbole, (eighth Ed.) Bombay, 1917
Das Rāmāyaṇa	... By Dr. H. Jacobi.

Dāsabodha	... By Rāmadāsa ; Poona Ed.
Dialogues of the Buddha	By Rhys Davids, Sacred Books of the Buddhists, Series, 2 Parts.
D N. :— Digha-Nikāya	Pd. by the Pāli Text Society, (in three volumes).
Diodorus	... See I. I. A., Megasthenes
Divyāvadāna	... Ed. by Cowell and Neil, Cambridge.
Early History of India	By Vincent A. Smith.
Enc. Britt. Encyclopædia Britannica	Eleventh Ed.
Ep. Ind., EI, Epigraphia Indica,	Epigraphia Indica.
Epigraphia Zeylanica	Ed. by Wickramasinghe (Archeological Survey, Ceylon).
Epitome of Megasthenes,	By Diodorus, See Megasthenes.
Fleet	... Author of Gupta Inscriptions.
Gautama.	Author of Gautama Dh. S.
Gautama Dh. S.	Ed. by Stenzler.
Gautama Dhārmasāstra	
Geschichte des Tāraṇātha.	Trans. by Scheifner.
Grierson	Author of Linguistic Survey of India.
Goptha Brāhmaṇa...	Ed. Bibliotheca Indica.

ABBREVIATIONS

- Govinda Das ... On the Rājput practice.
- G. P. Edited by Fleet.
- Gupta Inscriptions,
- Govindrāja ... Commentator on Rāmāyaṇa.
- G. R. M. By Vardhamāna; Ed. by Bhīmasena,
- Gaṇa-Ratna-
Mahodadhi Allahabad, 1898.
- Grünwedel ... Author of Buddhische Kunst in Indien,
translated into English by Burgess.
- Harsha-charita ... By Bāṇa
- Haradatta ... Commentator of Āpastamba Dh. S.
- Herodotus ... By Rawlinson.
- History of Antiquity. In four volumes by Prof. Max Duncker;
translation of, by Abbot.
- History of Mysore ... By Wilks; 2nd. Ed. 1869.
- HIL. History of... By Weber; translated by Zachariae.
Indian Literature (Trübner)
- History of Sankrit By Macdonell, 1899.
- Literature,
Sanskrit
Literature,
- Ind. Ant., I. A.
Indian Antiquary,
- I C.—Indian
Coins By Prof. Rapson.
- Indika ... By Arrian.

- Indische Alterthums- By Lassen.
kunde, Ind. Alt.
- Indo-Aryans ... By Rājendra Lall Mitra.
- Indo-Aryan Races ... Rāmāprasād Chanda.
- J.—Jātakas ... Ed. by Fausbjøll, Kopenhagen, in
six volumes.
- Journal Asiatique
- J. A. S. B. Journal (Calcutta).
of the Asiatic
Society of Bengal,
- J.B.O.R.S., Patna, 1915 to 1924.
JBORS. J. BORS.
Journal of the Bihar
and Orissa Research
Society
- J. R. A. S. London.
Journal of the
Royal Asiatic
Society
- Jaimini ... Author of the Niśāpsā Dārśanam.
- Jolly, J. ... (a) Ed. A Ś. Punjab Sanskrit Series,
no. 4, Vol 1. Lahore, 1923.
(b) Ed. Nārada-Smṛiti. (Bib. Ind.)
(c) Translation of (b) in
S B E. Vol VII.
- K.
Kautilya Kauṭilya, author of the AŚ., full name—
Vishṇugupta Kauṭilya.
See AŚ.

ABBREVIATIONS

Kalpa Sūtra	... See Translation of, by Jacobi, in SBE, Vol. XIII.
K. P.	See M. Bh.
Karṇa Parva	
Kaṭha Upanishad	... Bom. Ed.
Kālidāsa	... Author of <i>Rāghuvimśa</i> , <i>Śakuntalā</i> and <i>Mālavikāgnimitra</i> .
Kāmandaka	... Author of KNS.
Kāmandakiya,	The <i>Nitisāra</i> of Kāmandaka with
Kāmandakiya Niti-	the commentary <i>Jayamāngala</i> of
sāra,	Śāṅkarārya, ed. by T. Ganapati
K N S.	Sāstrī, Trivandrum, 1912 ; Trivandrum Sanskrit Series, no. XIV.
Kāma-Sūtra.	... By Vātsyāyana Ed. (a) <i>Nirṇayasāgara</i>
Kāma S., K S.	(b) <i>Chaukhāmbā</i> Sanskrit Series, Benares.
Kāśikā	... By Pandits Vāmana and Jayāditya, Ed. by Bāla Sāstrī, Benares, 1898
Kātyāyana	... Quoted by Chandeśvara, Mitra-Miśra and Nilakantha.
Kātyāyana	Author of the Vārttikas.
Krishna Dvaipāyana	Quoted in <i>Mitāksharā</i> .
Krishna Yajurveda	... Mysore edition.
Kāthaka Samhitā	... Kāthaka Recension of TS.
Kullūka	... Author of a commentary on Mānava-dharma Sūtra

- L. V. Lalita vistara ... Bib. Ind. Asiatic Society Ed.
- Lassen ... Author of *Indische Alterthumskunde*.
- Lévi ... Author of *Le Nepal*—in two volumes.
- Life of Appollonius By Philostratus.
- Life of the Buddha... By Rockhill (Trübner).
- L S I. By Grierson.
- Linguistic Survey of India,
- M. and K. Authors of the Vedic Index.
- Macdonell and Keith
- Mahā-Bhārata —M. Bh. Bengal Recension (when not specified otherwise), Kumbakonum (when so specified) Edited by T. R. Vyāsāchārya, 1908.
- M.G. See D. N. Vol. II.
- Mahā-Govinda Sutta
- Macdonell ... Author of the History of the Sanskrit Literature and the joint author of V. I.
- M. P. S. See D. N. Translation in SBE Vol. XI, and Dialogues of the Buddha, pt. II.
- Mahāparinibbāna Suttanta
- Mahāvagga ... Ed. by Oldenberg; Translation of, by Rhys Davids and Oldenberg in S. B. E. Vols. XIII. and XVII.
- Mahā-Bhāṣya. Kielhorn. By Patañjali, Ed. by Kielhorn.

ABBREVIATIONS

M N	Ed. by the Pāli Text Society.
Majjhima Nikāya,	
M V , Mahāvastu ...	Ed. by Sénart in three volumes.
Mādhuva	Author of Nyāyamāla.
Mārkandeya P.	Bengal Edition.
Mārkandeya Purāna	
M. Manu	Ed. by (a) J. Jolly (b) Ed. by
Dh Ś ; Mānava ;	Māndalik.
Mānava, Dharmasāstra,	
Mahāvamsa ...	Ed. by Geiger.
Mālavikāgnimitra...	By Kālidāsa.
Maitrāyaṇī, M. S.	Ed. by Schröder.
Maitrāyaṇī Samhitā,	
Mc Crindle	Author of I I A., Ptolemy, Ancient India as described in Classical Literature and Megasthenes.
Mitāksharā ...	By Vijñāneśvara.
Megasthenes	Mc Crindle.
Ancient India as described by Megasthenes	
Milinda-Pañho ...	Translated by Rhys Davids in SBE. Vols XXXV and XXXVI.
Mitra-Migra ...	Author of the Commentary Viramitrodaya, on Yājñavalkyasmriti (unpublished) a manuscript of in the possession of Mr. Govindadāsa of Benares, author of V M R S, V M.

Mimāṃsā Darśanam, P. Mimānsā	By Jaimīni, with the Commentary of Sabarasvāmī, (Bib. Ind.)
Mṛichchhakaṭīka	By Śādraka; Ed. by Kāśīcātha Pāṇḍ. urang Parab, with the commentary of Prithvidhara, Bombay, 1900.
Modern Review	... Monthly, Calcutta.
Monier-Williams	... Author of the 'Sanskrit English Dictionary.'
Moribus et Populis Germaniae.	By Tacitus
Mudrā Rākshasa	... by Viśākha-datta, Ed. by K. T. Telang, Bombay.
Nāgeśa	Author of the Pradipodyota on Mnā-Bhāṣya By Nāgeśa (Asiatic Society) Calcutta.
Nārada	... Translated by Jolly in S. B. E. vol. XXXI. II Quotations in Digest
Nāmalingāṇusāsana	... Amarakoṣha.
Nārada-Smṛiti (text)	Ed. by Jolly with passages from the commentary of Asahāya (Asiatic Society) Calcutta.
Nepal	... By Lévi
Nirukta	... By Yāskā.

ABBREVIATIONS

- Nīlakanṭha ... Author of the Vyavahāra-Mayūkha Ed. by Mandlik with English Translation, 1880.
- Nītivākyāmṛita ... By Somadeva
 (a) Ed. by Gopālanārāyaṇajanata, Bombay.
 (b) Ed. by Nāthurāma Premī, Bombay, 1923.
- Nyāyamāla ... By Mādhabavāchārya. Ed. Anandāśrama Series.
- Oldenberg ... Author of Buddha. Translated into English by William Hoey.
- Oldenberg ... Editor of Vin.
- Pañcha Tantra ... Calcutta Ed.
- Patañjali ... Author of the Mahā-Bhāṣya.
- Pargiter ... Author of the Purāṇa Text, and articles in JRAS.
- P. E. Dictionary, Pāli-English Dictionary Childers.
- Pāṇini ... Author of Sanskrit Grammar.
- Pāraskara Grīhya-Sūtra. Hathwa ed. with the commentaries of Karka, Jayarāma, etc., Lazarus, Benares.
- Pradipaddyota ... See Nāgeśa.
- Philostratus ... Author of Life of Appollonius.

Proc. A. S. B.
Procedure of Asiatic Society of Bengal,	
Praśna-Vyākaraṇa- Sūtra-Vyākhyāna.	Quoted by Shamashastrī in A. S. p. 46 F. N.
Pratāp Chandra Ray	Translator of M. Bh.
Priyadarśi- Prasastayah	By Rāmāvatāra Śarmā, Patna, 1915
P. T.—Purāṇa Texts of the Dynasties of the Kālī Age, or Purāṇa Texts or Pargiter's Texts,	By Pargiter, Oxford, 1913.
Raghu-Vamśa	... By Kālidāsa
Ranade	... Author of Rise of the Maratha Power.
R. N. R. N. R., Ratnākarni	By Chandrasevāra, Ed., by K. P. Jayaswal, Bihar and Orissa
Rāja-Niti Ratnā- kara,	Research Society, 1924.
Rapson	... Author of I. C. Ed. Grundriss Sons.
Rāja-Niti- Mayūkha	By Nilakantī, Kāśī-Saṃskṛita- Yantrālaya, 1880.
R. Mitra, Rajendra Lala Mitra,	Author of Indo-Aryans.

ABBREVIATIONS

- Rāma ... Commentator on Rāmāyaṇa.
- Rāmāyaṇa ... The Rāmāyaṇa of Vālmīki with the commentary (Tilaka) of Rāma, ed. (a) by Kāśīnāth Pāṇḍurang Parab Bombay ; 1888. (b) by Messrs Krishnāchārya and Vyāsāchārya
- Rāmadāsa ... Author of Dāsabodha.
- Report of the Archaeological Survey of India, Cunningham and others.
- Rhys Davids ... Author of B. I. and Dialogues of the Buddha
- Rise of the Maratha Power. By Ranade
- Rock Series and Pro- See Ep. Ind. Vol. II.
clamations.
- Rockhill ... Author of the Life of Buddha.
- Romantic Legend of Śākyā Buddha. By Beal (Trübner.)
- Roth ... Joint Author of St. Petersburg Dictionary.
- R. V. :—Rig-veda ... Ed. by Max Müller (with the commentary of Sāyana).
- Śakuntalā ... By Kālidāsa.
- Śāṅkarārya ... The commentator on KNS.

- | | | |
|---------------------|---|---|
| Sat. Br., | | Asiatic Society ed., the Translation of
in S B E Series. |
| Satapatha, | | |
| Sataptha Br., | | |
| Satapatha | | |
| Brāhmaṇa, | | |
| Sabara | ... Commentator on Jaimini. | See
Mīmāṃsā Darśanam. |
| S., Sānti. | | See M. Bh. |
| Sānti P., | | |
| S P., | | |
| Sāntiparvan | | |
| S N S. | Ed. by Jīvānanda | Vidyāsāgara |
| Sukra-Niti-Sāra, | Bhaṭṭāchāryya, | 1890 |
| Strabo | ... See Ancient India as described in
Classical Literature, Megasthenes. | |
| Sabhāparvan, | | See M. Bh. |
| S P. | | |
| Sāmaññaphala | | See Digha Nikāya Vol 1. |
| Sutta | | |
| S B E. | Ed. Max Müller, Clarendon Press, | |
| Sacred Books of | | Oxford. |
| the East | | |
| Saint Petersburg | By Roth and Böhlingk. | |
| Dictionary, St. | | |
| Petersberg | | |
| Dictionary, | | |
| Sanskrit Grammar of | Aṣṭādhyāyī By Pāṇini. | |
| Pāṇini, Pāṇini, P. | | |
| Siddhānta Kaumudi | By Bhattoji Dikshita. | |

ABBREVIATIONS

Tacitus	... Author of <i>Moribus et Populis Germanicis</i>
Tagore Lectures	... By K. P. Jayaswal.
Taitt. Br., T. Brāhmaṇa, Taittirīya Br.	Mysore ed. with the Commentary of Bhaṭṭa Bhāskara
Taittirīya- Brāhmaṇa,	
T. S. Taittirīya Saṃhitā	Mysore ed. with the commentary of Bhaṭṭa Bhāskara Miśra.
Ud. P.	See M. Bh.
Udyoga Parvan	
Vajrasūchī	... By Aśvaghoṣa.
Vāmadeva	... Quoted in M. Bh.
V. Mihira, Varāhamihira,	Author of Br. S.
Vardhamāna	... Author of <i>Gaya Ratna-Mahadadhi</i> ; Ed. by Bhīmasena, Allahabad, 1898.
Vasisht Dh. Ś, Dharma-Śāstra,	Ed. by Fuehrer.
Vājasaneyi-Saṃhitā	... Ed. Bombay.
Vārtikas	... On Pāṇini, by Kātyāyana.
V. — Vātsyāyana	... Author of Kāma S.
Vāyu P. Vāyu Purāṇa, P.T.	Bengal Recension : See Pargiter's Text.

V. I Vedic Index	By Arthur Anihony Macdonell and Arthur Berriedale Keith, London, 1912.
Vijñāneśvara	... Author of <i>Mitāksharā</i> , Bombay Ed.
Vinaya, Vin. Vinaya Texts	Ed. by Oldenberg.
V. Smith, Vincent A. Smith.	Author of C. E. I. M. and Early History of India.
Vishnu Purāṇa, Vishnu P.	Bengal Edition.
Vishnu Purāṇa	... Translation of, by Wilson and Hall.
V. M Vira-Mitrodaya,	By Mitra Miśra, Ed. by Jīvānanda Vidyāsāgara Bhāṭṭachāryya, 1875.
VMRN, Vira-Mitrodaya,	By Mitra Miśra ; Ed. Chaukhambā Sanskrit Series, 1916.
Vyavahāra- Mayūkha	By Nilakantha Ed. by Mandali
Vyāsa	... Quoted by Aparārka.
Walsh	... On Kongdu administration in I A 1906.
Weber	... Author of H.I.L.
White Yajur-Veda, W. Yajur Veda White yajurveda,	Mādhyandina Śākhā, Nirṇaya Sāgara ed.

ABBREVIATIONS

Yājñavalkya.	(a) See Aparārka. (b) Ed. by Mandalik together with English translation
Yājñavalkya Śūrīti,	(c) Ed. by Wāsudev Laxman Shāstri Pansikar with the commentary Mitāksharā of Vijñāneśvara (2nd). Bombay 1918.
Yāska	... Author of Nirukta.
Yuddha K,	See Rāmāyana.
Yuddha,	
Yuddha Kāṇḍa,	
Zimmer	... Author of Altindisches Leben.

E R R A T A

PART I

Page	Line	Read	for
xxxii	15—20	213, 214	211, 212
18	32	24	28
19	3	"Criminal"	"Criminal"
20	31	II	17
25	13	Similarly	similary
26	21	further	futher
27	34	p. 307	p. 807
30	2	people	peopple
31	29	<i>Mugūkha</i>	<i>Mugūkha</i>
32	28	IV. 2. 47	IV. 247
33	22	be	to
—	25	I. p. 256	p. 256
35	26	<u>कस्मि</u>	<u>कस्मि</u>
40	33	<i>Hoerlne</i>	<i>Hoerlne</i>
41	24	<u>वृचन</u>	<u>वृचन</u>
—	29	<i>Kāsikā</i>	<i>Kāsikā</i>
59	12	eleventh century	eleven centuries
62	32	<u>कास्मीजी</u>	<u>कास्मीजी</u>
71	35	<u>रम्भः</u>	<u>रम्भः</u>
83	12	theirs	their
95	13	§ 98. According	According
104	18	§ 104 (a)	§ 104
111	32-35	IV. 4., IV. 5.	4. IV. 5. IV
115	28	humorous	humourous
124	30	<u>धम्</u>	<u>धम्</u>
132	11	§ 126 (a)	§ 126

Page	Line	Read	for
146	1	§ 135 (a)	§ 135
—	33	Pliny	Pling
150	32	vol. I. p. 165, p. 181	vol I p. 181
175	33	(Kumb.)	(Kumil)
176	4	§ 180. It	It.
197	12	यामाद्यु	यामाट्गा°
—	13	ब्राह्मणा	ब्राह्मण
199	13	Brahma-gupta	Brahma gupta
200	26	Piti°	Piti°
203	3	Artha Śāstra	Arthasātra
204	5	Dāydin	Dāydin
—	15	9	92
205	2	Rādhā°	Rādhā°
209	13	There	Their
211	39	Tikā	Tikā
212	21	with	hwit
214	24	Pata°	Pata°
215	14	°Pati	°Patt
216	12	°Padeśa	°Podega
—	25	Spon°	Spen

PART II

11	16	Vīśes	Vīśas
36	30	°neyī	neyi
47	10	°rajas	rājas
47	33	ying	yi
55	head-ing	Divine Origin of king	Coronation in Later Times
57	34	°धर्ते	°हर्ते
60	21	26-35	16-26
61	25	II	I-2°
—	26	—	—
62	28	गे	गे



2.5

Polity - India, ancient

India - Polity, ancient

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